

THE LIFE AND CONTRIBUTIONS OF ISAAC MORLEY

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by

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To my son and daughter, Dickson, two
years, and Natalie, two months, that they might
follow the Christian example set by Isaac Morley.

This thesis by Richard H. Morley is accepted in its present form by the College of Religious Instruction of Brigham Young University as satisfying the thesis requirements for the degree of Master of Arts.

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CHAPTER I

THE CONVERSION OF ISAAC MORLEY

Conversion is not implanting eyes, for they exist already, but giving a right direction which they have not.¹

--Plato

Kirtland, Ohio, lies approximately six hundred miles from Montague, Franklin County, Massachusetts. Twenty-six year old Isaac Morley had just made that long trip with a team and wagon. He was hurrying back to Montague to marry his childhood sweetheart, Lucy Gunn, a pretty girl forty-six days older than himself.² After his return, preparations were made for their wedding which took place on June 20, 1812, just two days after Congress declared war against Great Britain. After the wedding, the newly weds set out for their new house which the groom had built while he was in the Western Reserve.³

The Western Reserve was a tract of land in the northeast section of what is now the state of Ohio. At one time this land was claimed by Connecticut in the Northwest Territory. After Great Britain relinquished the territory south

¹Tryon Edwards, The New Dictionary of Thoughts (New York City: Classic Publishing Company, 1877), p. 102.

²Family genealogical records, in possession of Mrs. LaRene Ipson Andersen, Salt Lake City, Utah. See Appendix A for the Ancestry of Isaac Morley and Lucy Gunn.

³Diary of Cordelia Morley Cox, in possession of Mrs. Alice King, Manti, Utah.

of the Great Lakes by the Treaty of Paris of 1783, New York, Virginia, Massachusetts, and Connecticut disputed over the right of occupancy of this land. The difficulty was finally settled by the cession of the whole to the Federal Government. Connecticut, however, reserved a tract of nearly 4,000,000 acres on Lake Erie. The state decided to dispose of this property by selling small lots to colonists; hence, a very large school fund was accumulated.⁴

The first home built by Isaac Morley was located where the city of Kirtland, Ohio, was later established. When this energetic young man brought his new bride to this place, it was little more than a cabin in a wilderness. Life there was difficult and the young couple proved to be pioneers in providing most of the necessities of life. They must have expected many hardships in that virgin land;--yet it was impossible to know how soon they would come, or the exact nature of them. The words of the preacher, "for better or for worse," would surely test them in a land so new.

Scarcely had they become settled when Isaac was called to serve his country in the War of 1812. He served in active military service in the Ohio Militia under Captain Clark Parker.

⁴Encyclopaedia Britannica (Chicago: William Benton, Publisher, 1964), XVI, pp. 730-731.

Florence Harriet Allen Cheney, a surviving granddaughter of Isaac Morley, has penned the following verses which express Lucy's monumental courage in the face of such great danger.

ALONE, LUCY MORLEY

Her husband, Isaac Morley, was drafted
in the war of 1812.
Like a sculptured marble statue standing
silently in fear;
Heaving breast and tears like freshets
With no human comfort near.

Silent arms, all hanging limply,
Thrilling still from his embrace;
Laden feet stood in the wood-lot
Trail, she could not yet retrace.

Forest gloomed as a prison,
Even now her call seemed locked:
God in Heaven, her one comfort;
Wretched grief, her whole frame
shocked.

This place late, enhanced by love
dreams,
Home, and health and sweet content;
Now so suddenly a doom-cell,
Every way where danger went!

Redmen's knives and wolf's fierce
snarling;
Winter! should he not return!
Seemed her very mind would turn!

Hands all wrapped up in her apron,
Bonnet pushed back from her brow;
She'd no heart to move or struggle,
Thinking of their wedding vows.

Thoughts went winging out there to him,
How the blood surged in her veins,
Heart and nerve and every fiber
Cried and cried for him, in vain.

Climbing sun bespoke the hour,
Azure! dome, a silent sea;
None to whisper words of comfort,
Alone! alone! in misery!

Echoes throbbed within her ear drums,
 Of departing wagon wheels.
 His kind words--"Be Brave" --now
 choked her,
 Mockingly where danger steals!

Now she stumbled to the cabin,
 Took a bucket to the spring,
 Watered founs and fed the creatures,
 With no heart for anything.

If a fire she built, its smoke plume
 Might betray, she was alone;
 Some wild savage might be sneaking
 To wrest from her the last bone.

Day hung like a pall through hours
 Till the night winked down through stars,
 She hung blankets o'er the window,
 Closed the door with heavy bars.

With her fear her heart went pounding
 Seemed the tramp of Indian feet;
 How she prayed for God's protection,
 And--the enemy's defeat!

War waged on and fever claimed him,
 Chills and fever, day by day,
 But no letter could he send her,
 From the mails too far away.

All she had was wild's companion
 And God's comfort through the nights.
 Weeks and months and almost winter--
 Desolate! her lonely plight!

Then almost too ill to travel,
 Yet with gladness in his heart;
 Friendly buddy did his teaming
 Till he reached his wooded part.

Ears alert, Lucy heard rumbling,
 Faintly telling wagon wheels;
 Eyes astare, she gave quick heeding,
 Heart outdistancing her heels!

Stumbling, falling in her speeding
 Joy was gushing out in tears,
 "Lucy! Lucy! I am coming."
 Was the welcome to her ears.⁵

⁵Florence Harriet Allen Cheney, "An Intimate Collection of Poems" (Provo: Reproduced by Monroe Tyler, 1962), pp. 20-21. (Mimeographed.) See Appendix B for Isaac Morley's official papers of the War of 1812.

During the absence of Isaac Morley his young wife lived alone in the wild woods, never seeing a human face and continually in fear of Indians and wild beasts.⁶ There were no settlers near the home where Lucy lived: no store, post office, neighbors, or church existed in the wilderness in that year of 1812.⁷

The war in which Lucy's husband had just served was a setback for them. He returned home ill with chills and fever after having served from August 22, until October 2, 1812. He soon recovered, however, and the two young people, working together, began to prosper. After clearing their land, they cultivated a large farm. In a few years they built a larger and better frame house. They planted an orchard and a grove of maple trees, later called Morley's Grove, from which they produced their own maple syrup. They raised everything from buckwheat to rye. They also made their own sugar, molasses, vinegar and extracted honey from their beehives. Isaac made and sold barrels which were in great demand. From a peppermint plant which grew on the hills north of their home, he was able to mow it, distill

⁶Vera Morley Ipson, "History and Travels of the Life of Isaac Morley, Sr." p. 1, in possession of Mrs. LaRene Ipson Andersen, Salt Lake City, Utah.

⁷Cheney, op. cit., p. 21. Citizens of Ohio took an active part in the War of 1812. During the conflict Commander Oliver H. Parry won an important Naval victory against the British in the Battle of Lake Erie. After the war, thousands of persons moved to Ohio from the states along the Atlantic Coast. Many came from New England, Pennsylvania, and New York. Immigrants came from England, Scotland, Ireland, Germany, and France. The World Book Encyclopedia, (Chicago: Field Enterprises Educational Corporation, 1960, XIII, p. 532.

the oil taken from the plant and sell the product. He also made lye from the ashes burnt and collected in the neighborhood. From the flax they raised, Lucy made linen cloth and thread. They bought cotton yarn from which she was able to make family clothing. The wool from their sheep was taken to the mills and made into rolls from which Lucy could also make her family's woolen clothing. She became quite expert in clothes making, but mens suits were beyond her talent⁸

Of the nine children born to Isaac and Lucy Morley while they lived in this cabin in the wilderness, seven grew to maturity. The six oldest surviving children were girls, and the baby was a boy, Isaac, Jr. The girls from oldest to youngest were Philena; Lucy Diantha, being named after her mother; Editha Ann; Calista; Cordelia; and Theresa Arathusa. These children learned good principles from their parents and gained an education such as their frontier settlement afforded. The Morley family attended Presbyterian church services on the Sabbath day. The church did not solicit membership, however, and finally in 1828 the whole family was baptized into the Campbellite church by Pastor Sidney Rigdon.⁹

The birth dates of children born to Isaac and Lucy Morley are:¹⁰

⁸Ipson, op. cit., p. 1.

⁹Idem.

¹⁰Family genealogical records, in possession of Mrs. LaRene Ipson Andersen, Salt Lake City, Utah.

<u>Name</u>	<u>Date</u>	<u>Place</u>
Philena	2 October, 1813	Kirtland, Ohio
Lucy Diantha	4 October, 1815	Kirtland, Ohio
Editha Ann	25 January, 1818	Kirtland, Ohio
Calista	11 May, 1820	Kirtland, Ohio
Cordelia	28 November, 1823	Kirtland, Ohio
Theresa Arathusa	18 July, 1825	Kirtland, Ohio
Isaac	2 May, 1829	Kirtland, Ohio

On April 6, 1830, the Church of Jesus Christ of Latter-day Saints was organized in the home of Peter Whitmer, Sr., in Fayette, Seneca County, New York. Five months after the organization, during September 26, 27, and 28, another important conference was held in Mr. Whitmer's home.¹¹ At this conference a number of the elders manifested a great desire to preach the restored gospel to the Lamanites residing in the West. Undoubtedly, from their study of the Book of Mormon, these brethren had learned of God's eventual intent for the American Indian and they hoped the time was now at hand. Four of these elders: Oliver Cowdery, Parley P. Pratt, Peter Whitmer, Jr., and Ziba Peterson were called to go west. The Lord, speaking through Joseph Smith, said to them:

And from this place ye shall go forth into the regions westward; and inasmuch as ye shall find them that will receive you ye shall bind up my church in every region.¹²

¹¹Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: Deseret News Press, 1948), I, p. 115, hereafter cited as Smith, D.H.C.

¹²Doctrine and Covenants (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1956), 42:8, hereafter cited as D. & C.

The Lamanite missionaries first visited the Catteraugus tribe, located about sixty miles south of Buffalo, New York. The missionaries remained there one day, leaving two copies of the Book of Mormon with members of the tribe that could read. As they resumed their travel, they preached along the way.¹³ Parley P. Pratt, who was formerly associated with Sidney Rigdon in the ministry, induced the other elders to visit Mentor, Ohio, in the northeastern part of the state.¹⁴ Pastor Rigdon received these men and a copy of the Book of Mormon with some reservation but was happy to let them use his chapel in which to preach. The advice Sidney Rigdon gave his congregation, after listening to the elders preach, was the same that Paul gave the Thessalonians; "Prove all things; hold fast to that which is good."¹⁵ He likewise followed his own advice as he diligently studied the Book of Mormon. At the end of two weeks, Sidney, having fully convinced himself that "Flesh and blood hath not revealed it unto me, but my Father which is in heaven,"¹⁶ presented himself to the elders for baptism. The wife of Sidney Rigdon was baptized the same day.

¹³B. H. Roberts, A Comprehensive History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: Deseret News Press, 1930), I, p. 225. Hereafter cited as Roberts, C.H.C.

¹⁴Smith, D.H.C., I, p. 121.

¹⁵I Thessalonians 5:21.

¹⁶Smith, D.H.C., I, p. 125.

While Mr. Rigdon was studying the Book of Mormon, meditating and praying for understanding, the four missionaries from New York preached to others of his congregation. These, too, were ready to hear the message the "Mormon" elders expounded. Lyman Wight, who later took charge of a "common stock family" in Mayfield, Ohio, and Captain Isaac Morley presided over this group of Christians who lived on the Morley farm which was located near Kirtland, Ohio, about four miles southeast of Mentor.¹⁷ This little band followed the example of the early Christians by "hav[ing] all things in common." "Neither said any [one] of them that...[anything] he possessed was his own;" but all lived as one family.¹⁸ In the true sense of the word, this "common stock" order of things was not the same system as described in scripture. Nevertheless, when Joseph Smith received the "law of consecration and stewardship" from the Lord, he had only to direct the "family" living on the Morley farm into the appropriate patterns. Here the stage was already prepared for the principles revealed through the Prophet Joseph Smith.

Lyman Wight, when writing about the origin of the "common stock family," said:

¹⁷Roberts, C.H.C., I, p. 226.

¹⁸Acts 4:32.

I now began to look at the doctrine of the Apostles pretty closely, especially that part contained in the second chapter of the Acts of the Apostles, where they had all things common. In consideration of this doctrine I went to Kirtland, almost 20 miles, to see Br. Isaac Morley and Br. Titus Billings. After some conversation on the subject we entered into covenant to make our interests one as anciently. I in conformity to this covenant, moved the next February 1830 to Kirtland, into the house with Br. Morley. We commenced our labors together in great peace and union; we were soon joined by eight other families. Our labors were united both in farming and merchandising, all of which was prosecuted with great vigor. We truly began to feel as if the Millennium was close at hand; everything moved smoothly on till about the first of November 1830. About this time five families concluded to join us in the town of Mayfield, about five miles up the Chagrin river. They each owning a good farm and mills, it was concluded best to establish a branch there. Accordingly, I was appointed to go and take charge of this branch.¹⁹

After Lyman Wight moved to Mayfield, Isaac Morley, his wife Lucy and their children were taught of Moroni's visits to Joseph Smith. Each member of the family who was eight years or older was baptized November 15, 1830, by Parley P. Pratt.²⁰ The elders remained in the Kirtland-Mentor area for approximately three weeks during which time they baptized one hundred twenty-seven persons.²¹ The Morley family were some of the very first converts in the Church in that area.²² All seventeen souls, living as a "common stock

¹⁹Personal sketch of his life, by Lyman Wight, written to Wilford Woodruff enclosed with a letter dated at Mountain Valley, Texas, August 24, 1857. Original document on file at the Church Historian's Office, Salt Lake City, Utah. ✓

²⁰Ipson, op. cit., p. 1.

²¹Parley P. Pratt, Jr. ed., The Autobiography of Parley Parker Pratt (New York City: Russell Brothers, 1874), p. 50. ✓

²²Thomas C. Romney, The Gospel in Action (Salt Lake City: Deseret Sunday School Union Board, 1949), 113-118.

family" on Isaac Morley's farm, were brought into the Restored Church.²³ Before the elders continued their mission westward, they ordained several of the newly converted brethren to the ministry. Those who became best known, as time went on, were Sidney Rigdon, Isaac Morley and Lyman Wight. President Joseph Smith was notified by mail of the elders' success in Kirtland and sent John Whitmer to preside there. When Elder Whitmer arrived from Fayette, New York, the Lamanite Missionaries added Dr. Frederick G. Williams to their number, and traveled deeper into Lamanite country.²⁴ Because the number of Saints in the Kirtland area soon reached one thousand, these newly ordained brethren were left to care for the various branches of the Church and minister the gospel.²⁵

After becoming acquainted with the situation in Ohio, John Whitmer, who could see the weakness of this uninspired method of living together as a single family, wrote:

The disciples had all things in common and were going to destruction very fast as to temporal things, for they considered from reading the scriptures that what belonged to one brother, belonged to any of the

²³Roberts, C.H.C., I, p. 226.

²⁴Ibid., p. 231.

²⁵Pratt, Jr., op. cit., p. 26.

brethren. Therefore they would take each other's clothes and other property and use it without leave, which brought confusion and disappointment.²⁶

Levi Hancock, a new convert to the Church who was not familiar with the "common stock" way of living, was approached by a certain "family" member who took his watch "and walked off as though it was his" own. Said Hancock:

I did not like such family doings and I would not bear it. I thought he would bring it back soon but was disappointed as he sold it. I asked him what he meant by selling my watch. "Oh," said he, "I thought it was all in the family."²⁷

Within six months after the organization of the Church, in the last dispensation, Hiram Page, one of the Eight Witnesses of the Book of Mormon, received spurious revelations through a certain stone he had in his possession.²⁸ Oliver Cowdery, as well as the Whitmer family, believed many of the things brought forth from the stone. In the presence of those living at the Whitmer home, Joseph Smith inquired of the Lord concerning so important a matter, and the answer he received was directed to Oliver Cowdery:

²⁶"Book of John Whitmer," Brigham Young Journal History, January, 1908, p. 50, in possession of the Church Historian's Office, Salt Lake City, Utah.

²⁷"Autobiography of Levi W. Hancock, p. 44, type-written copy from the original, in possession of the Brigham Young University Library.

²⁸Smith, D.H.C., I, p. 109.

No one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jun., for he receiveth them even as Moses. . . For I have given him the keys of the mysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead.²⁹

With the conference assembled, the subject of this stone was discussed again. Hiram Page, as well as the whole Church, could now see the Lord's will in the matter of revelation. All those who had previously been taken in by Satan's attempt to steal away their hearts renounced the said stone.

In attempting to drag the righteous down to hell, according to the founder of Mormonism, Satan and his forces sometimes perform miracles closely representing the sacred works of the priesthood of God.³⁰ After the Lamanite missionaries left Kirtland, evil spirits vividly manifested themselves among the Saints living on the farm owned by Isaac Morley and in the surrounding area. Satan began to give manifestations which were mistaken for revelations and signs from a heavenly source. A few years after the incident occurred, Apostle George Albert Smith said,

There was at this time in Kirtland, a society that had undertaken to have a community of property; it has sometimes been denominated the Morley family, as there

²⁹D. & C., 28:2, 7.

³⁰ Joseph Fielding Smith, ed., Teachings of the Prophet Joseph Smith (Salt Lake City: Deseret Book Company, 1961), p. 214.

was a number of them located on a farm owned by Captain Isaac Morley. These persons had been baptized, but had not yet been instructed in relation to their duties. A false spirit entered into them, developing their singular, extravagant and wild ideas. They had a meeting at the farm, and among them was a negro known generally as Black Pete, who became a revelator. Others also manifested wonderful developments; they could see angels, and letters would come down from heaven, they said, and they would be put through wonderful unnatural distortions. Finally on one occasion, Black Pete got sight of one of those revelations carried by a black angel, he started after it, and ran off a steep wash bank twenty-five feet high, passed through a tree top into the Chagrin river beneath. He came out with a few scratches, and his ardor somewhat cooled.

Joseph Smith came to Kirtland and taught that people in relation to their error. . . When Joseph came to instruct these Saints in relation to the true spirit, and the manner of determining the one from the other, in a short time a number of those who had been influenced by those foul manifestations, apostatized. Among the number was Wycom Clark; he got a revelation that he was to be the prophet--that he was the true revelator; and himself, Northrup Sweet and four other individuals. . . composed of six members, and commenced having meetings, and preaching, but that was the extent of the growth of this early schism.³¹

In December, 1830, Sidney Rigdon and Edward Partridge went to Fayette to meet the Prophet Joseph Smith, and to inquire of the Lord regarding the work He had for them to do.³² Both brethren were given blessings and callings by the Lord and while there, the Prophet and his wife, Emma, decided to

³¹Brigham Young, Journal of Discourses (Los Angeles: Lithographed Printing and Litho Company, Inc., 1956), XI, pp. 2-

³²Smith, D. H. C., I, p. 128.

return to Kirtland with them.³³ This little party left Fayette, New York, the latter part of January, 1831, and arrived in Kirtland about the first of February.

. . . a sleigh containing four persons drove through the streets of Kirtland and drew up at the door of Gilbert and Whitney's mercantile establishment . . . One of the men, a young and stalwart personage, alighted, and, springing up the steps, walked into the store and to where the junior partner was standing.

"Newel K. Whitney! Thou art the man!" he exclaimed, extending his hand cordially, as if to an old and familiar acquaintance.

"You have the advantage of me," replied the one addressed, as he mechanically took the proffered hand-- a half amused, half mystified look overspreading his countenance. "I could not call you by name, as you have me."

"I am Joseph, the Prophet," said the stranger. "You have prayed me here; now what do you want of me?"

Mr. Whitney astonished, but no less delighted, as soon as his surprise would permit, conducted the party. . . across the street to his house on the corner, and introduced them to his wife. She shared fully his surprise and ecstasy.³⁴

Joseph and Emma were kindly received into the home of Brother and Sister Newel K. Whitney where they lived for several weeks.³⁵

One of the first matters of business the Prophet attended to in Kirtland was to instruct, with caution and

³³D. & C. 35, 36.

³⁴Hyrum M. Smith and Janne M. Sjodahl, Doctrine and Covenants Commentary (Salt Lake City: Deseret Book Company, 1960), p. 215.

³⁵Smith, D.H.C., I, p. 145.

wisdom, the "common stock family" residing on the Morley farm. These members "were striving to do the will of God, so far as they knew it, but strange notions and false spirits had crept in among them."³⁶ The practice of "the family" was readily abandoned for the more perfect law of the Lord and the false spirits were easily discerned and rejected by the light of revelation. Through Joseph Smith's labors with the Morley's, he and Isaac became such close friends that Isaac asked the Prophet and his wife, Emma, to move into his home.³⁷ The farm house was large enough to accommodate the needs of both families until spring. These two families lived as one during the remainder of that winter. Isaac fed the Smith's at his own table, while the Prophet enlightened the Morley's on some of the deeper doctrines of the kingdom not taught them by the Lamanite missionaries.³⁸ This home on the Morley farm was always opened to everyone who wished to hear the gospel. At other times meetings were held in the house, and when the occasion called for it, parties were held to entertain and enliven the group.³⁹

³⁶Ibid., pp. 146-147.

³⁷Cordelia Morley Cox to Isaac Morley, Jr., June, 1907, in possession of Mrs. LaRene Ipson Andersen, Salt Lake City, Utah.

³⁸Idem.

³⁹Idem.

The Prophet's father came to Kirtland, Ohio, from New York State temporarily leaving his wife behind. After members of the Colesville branch reached Painsville, Ohio, being en route for Thompson, Ohio, the Prophet met his mother who was traveling with this group and escorted her to Kirtland. Joseph Smith, Sr. was living with his son, Joseph, in the Morley home when he joyously re-united with his wife. Shortly after the arrival of Lucy Smith on May 8, 1831, the nine-day-old twins of John Murdock were brought to the Morley farm and given to the Prophet's wife, Emma. She had given birth to twins, a boy and girl, on April 30, 1831, the same day the Murdock children were born. Her own twins lived but three hours and, therefore, she took the Murdock babies, their mother having died following childbirth, in the fond hope that they would fill the void in her life occasioned by the loss of her own.⁴⁰ The Murdock twins were also a boy and girl named Joseph S. and Julia. At least four members of the Smith family resided in the Morley home during the first two weeks of May, 1831; namely the Prophet, his wife, and parents.⁴¹

On February 4, 1831, while the Prophet was living in the Newel K. Whitney home, he received a revelation which suggested that he move to a place where he could live in peace and translate. The verse that indirectly bears

⁴⁰Smith, D.H.C., I, p. 260n.

⁴¹"Brigham Young Journal History," May 16, 1831, in possession of the Church Historian's Office, Salt Lake City, Utah. Hereafter cited as B.Y.J.H.

significance in the life of the principal character of this work is verse seven of Section forty-one. Since the Whitney home was in the busiest section of Kirtland and the Morley farm was beyond the city limits, Joseph decided to move to the farm where more privacy could be enjoyed for the purpose of translating the Bible. The Saints were commanded to build a house for their Prophet; and, therefore, his residence with the Morley family was only a temporary arrangement. There was extra property and timber on the Morley farm, and for this reason Brother Morley's land holdings became an important factor in the fulfillment of this revelation. Verse seven reads: "And again, it is meet that my servant Joseph Smith, Jun., should have a house built, in which to live and translate."⁴²

Since the lawgiver, Jesus Christ, appointed Joseph Smith His mouthpiece, the least the Saints could do was build a humble dwelling in which the Prophet could perform his labors. While other Saints helped to build the structure, Isaac Morley donated the property, timber, and other materials. This small frame house was similar to the larger house on the farm. It was completed in the spring of 1831, and the Prophet intermittently lived in it until 1837.⁴³

⁴²D. & C. 41:7.

⁴³Cordelia Morley Cox to Isaac Morley, Jr., June, 1907, in possession of Mrs. LaRene Ipson Andersen, Salt Lake City, Utah. As is a well-known fact, Joseph Smith also lived in Hyrum, Ohio, with John Johnson, as well as in Kirtland, Ohio, with Newel K. Whitney during this same period.

One can assume the Prophet moved from the Whitney home to the Morley farm about the middle of February, 1831, inasmuch as the revelation commanding him to begin the work of translation was given February 4. Joseph, his wife and father were still residing there in May, 1831, when Lucy Smith arrived with the Colesville Saints. After her arrival the Prophet's mother wrote, "We remained two weeks at Mr. Morley's, then removed our family to a farm which had been purchased by Joseph for the Church." This "farm" in all probability has reference to the house the Saints built for Joseph to continue his revision of the Bible. There was land adjacent to this house, for Lucy Smith continues, "On this farm my family were all established with this arrangement, that we were to receive our support; but all over and above this was to be used for the comfort of strangers or brethren who were traveling through this place."⁴⁴

The precise period during which the Prophet lived in this house before moving to the home of John Johnson in Hyrum, Ohio, is not certain. The fact that he did not move to the Johnson home until his adopted twins were nearly eleven months old, however, seems to indicate that the Prophet was working at the revision of the Bible while living in the home built on the Morley farm.⁴⁵

⁴⁴B.Y.J.H., May 16, 1831.

⁴⁵Smith, D.H.C., I, p. 260.

Between February, 1831, and July, 1837, the Prophet Joseph Smith received forty-six revelations which are contained as separate sections in the present Doctrine and Covenants. It is not impossible, although no evidence has been uncovered, that Joseph Smith was living on the Morley Farm the day he received section sixty-four, wherein Isaac Morley and Ezra Booth are rebuked for keeping "not the law, neither the commandment,"⁴⁶ and Morley is commanded to sell his farm.⁴⁷ As has already been pointed out, however, Isaac Morley's conversion was "not implanting eyes, for they exist/ed/ already; but giving them a right direction, which they had/ not."⁴⁸

Isaac Morley was baptized and confirmed a member of the Restored Church on November 15, 1830. He was one of the earliest converts in the Kirtland-Mentor area. His family was united in the same new faith; they had met and were able to assist God's living Prophet. From this early beginning, Isaac Morley was willing to give of his material wealth and talents to assist in the Kingdom the Prophet Joseph described in revelation. He truly believed that,

The keys of the Kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth . . . Wherefore, may the Kingdom of God go forth, that the kingdom of

⁴⁶D. & C. 64:15.

⁴⁷D. & C. 64:20

⁴⁸Edwards, op. cit., p. 102.

heaven may come, that thou, O God, mayest be glorified in heaven so on the earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen.⁴⁹

⁴⁹D. & C. 65:2, 6.

CHAPTER II

OBEDIENCE TO COMMAND

Between September 21, 1823, and January 14, 1847, the one hundred thrity-six sections which comprise the current edition of the Doctrine and Covenants were received. In this work, reference is made to one hundred six contemporaries of Joseph Smith of whom Isaac Morley is one. Many of these individuals eventually apostatized from the Church; others remained faithful until death. The parable of the Sower depicts the types of persons who were to come in contact with the seeds of the gospel in the latter days, as well as the dispensation of the meridian of time. Some seeds fell by the way side and others fell upon stony places, where early social pressures caused them to wither away. Some seeds fell among thorns and were choked by public opinion. "But other fell into good ground, and brought forth fruit, some an hundredfold, some sixty, some thirtyfold."¹ This work is primarily concerned with the fruits of Isaac Morley.

On June 3, 1831, seven months after his baptism, Isaac Morley was ordained a high priest, being one of the

¹Matthew 13:8.

first to be ordained to this office in the latter days. Lyman Wight, later to be numbered with the Twelve Apostles, ordained him; and the same day Morley was called to be first counselor to Bishop Edward Partridge.² Elder Parley P. Pratt was present at this ordination and recorded the following:

Several were selected by revelation through President Smith and ordained to the high priesthood after the order of the Son of God; . . . This was the first occasion in which this priesthood had been revealed and conferred upon the elders in this dispensation, although the office of an Elder is the same in a certain degree, but not in the fulness.³

Believing that Edward Partridge was a competent leader, Brother Morley accepted his call to labor as counselor to the new bishop with gratefulness and determination to prove himself a worthy servant.

According to the conference clerk, John Whitmer, Isaac Morley and John Corrill spoke to those assembled at this, the fourth general conference of the Church, then Bishop Edward Partridge arose and during his talk asked God to bless himself and his counselors.⁴

The first time Joseph Smith met Brother Partridge, the Mormon prophet commented that he was a "pattern of piety, and one of the Lord's great men;"⁵ thus, on February 4, 1831,

²Andrew Jenson, LDS Biographical Encyclopedia (Salt Lake City: Andrew Jenson History Company, 1901), I, pp. 235-236.

³Parley P. Pratt, Jr., ed., The Autobiography of Parley Parker Pratt (New York City: Russell Brother, 1874), p. 72.

⁴B.Y.J.H., June 3, 1831.

⁵Smith, D.H.C., I, p. 128.

after receiving the word of the Lord, Joseph Smith selected Edward Partridge to be the first bishop in this dispensation. He was to be the bishop over the Church, and receive his appointment by the voice of the Church. Like Nathaniel of old, there was no guile in his personality; and in order that his talents might be exercised to their fullest extent, Partridge was commanded to leave his merchant business and devote all his time to working for the Church.⁶

With zeal, Isaac Morley entered the work to which he had been called by the Lord. Four days after his ordination in the high priesthood, this forty-five-year-old gentleman received a divine call to leave his farm and family and travel to Missouri. Accompanied by Ezra Booth, he was instructed to preach the plainness of the gospel wherever the opportunity arose.⁷ Brother Booth was a former Methodist priest who had witnessed the Prophet Joseph Smith's healing of the wife of John Johnson in Kirland.⁸ He was converted through this miraculous healing and was soon called into the ministry of his newly found religion. Along with brothers Morley and Booth, fourteen other pairs of missionaries were to "go two by two . . . preach the by the way in

⁶D. & C., 41:9, 11.

⁷D. & C., 52:23.

⁸Joseph Fielding Smith, Essentials in Church History (Salt Lake City: Deseret Book Co., 1953), p. 138.

every congregation, baptizing by water, and the laying on of hands by the water's side."⁹ None of these elders followed the same route to Missouri. John Murdock and Hyrum Smith, for example, were instructed by the Prophet to travel by way of Detroit. These traveling missionaries were instructed by revelation: "One man shall not build upon another's foundation, neither journey in another's track."¹⁰

Isaac Morley did not travel with Bishop Edward Partridge to Missouri, even though he was the Bishop's counselor. The second counselor, John Corrill, who was also called on a mission to Missouri, did not travel with either member of the bishopric. According to the word of the Lord to Joseph Smith, John Corrill was to travel with Lyman Wight; Edward Partridge, Martin Harris and Joseph Smith, Jr. were to travel in each others company; and Isaac Morley and Ezra Booth were to "take their journey, also preaching the word by way unto this same land."¹¹

On June 15, 1831, eight days after Joseph Smith received the revelation calling a group of elders to travel to Missouri, Morley and Booth left Kirtland, Ohio. Except for

⁹D. & C., 52:10.

¹⁰D. & C., 52:33.

¹¹D. & C., 52:7, 23-24.

the ferry crossings of the rivers, these two men made very good time walking the entire distance.¹² They took several opportunities to preach along the way. Ezra Booth reported having preached twice in Ohio, three times in Indiana, once in Illinois, and once in Missouri, but no record has been discovered revealing Isaac Morley's activities during this journey. Although the date for the arrival of Booth and Morley in Independence is also unknown, these men were present for the dedication of the "Land of Zion."¹³ This dedication took place August 2, 1831, when the first log was laid for a house which was considered the foundation of Zion. The ceremony was held in Kaw township, and Isaac Morley was one of the fourteen elders present. One month later another conference was held in the same place, and on this occasion Elder Morley spoke. The congregation comprised Saints from Colesville, New York, and the elders from Ohio. During his remarks, Elder Morley exhorted the Saints to pray, "for Joseph Smith, Jr., Sidney Rigdon, and Bishop Partridge and himself."¹⁴

¹²Diary of Cordelia Morley Cox, pp. 3-10, in possession of Mrs. Alice King, Manti, Utah.

¹³Thomas C. Romney, The Gospel In Action (Salt Lake City: Deseret Sunday School Union Board, 1949), pp. 113-118.

¹⁴B.Y.J.H., September 2, 1831.

In the mean time, Ezra Booth, Elder Morley's missionary companion apostatized. Shortly after his falling away, he wrote letters against the Church which were first printed at Ravenna, Ohio, in the Ohio Star. Later, nine of these letters were published in an anti-Mormon book, Mormonism Unveiled. Booth denounced the Church, made excuses for his past blindness, and revealed details of the hardships and disappointments he underwent in his journey to Missouri and back to Ohio. The light of the gospel was eventually shut out completely; and then, in collusion with other wayward men, Ezra Booth attempted an assassination of the Prophet Joseph Smith in Hyrum, Ohio.¹⁵

By September 11, 1831, Joseph Smith returned to Kirtland, Ohio. On that date, he received an important revelation dealing with the principle of forgiveness. This same revelation contained a rebuke to Ezra Booth and Isaac Morley:

Behold, I, the Lord, was angry with him who was my servant Ezra Booth, and also my servant Isaac Morley, for they kept not the law, neither the commandment; they sought evil in their hearts, and I, the Lord, withheld my spirit. They condemned for evil that thing in which there was no evil; nevertheless I have forgiven my servant Isaac Morley.¹⁶

Brother Roy W. Doxey gives this explanation of the Lord's rebuke to these two men:

¹⁵Hubert Howe Bancroft, The Works of Hubert Howe Bancroft (San Francisco: The History Company, 1889), XXVI, p. 89.

¹⁶D. & C., 64:15-16.

As if to present an object lesson in the principles that had just been made known, [forgiveness] section 64 continues by referring to two individuals--Ezra Booth and Isaac Morley. The former is known as one "who was my servant," while the latter retains his membership in the Church. for "I have forgiven my servant Isaac Morley." Both of these men "kept not the law, neither the commandment. . . ." It is evident, from the counsel concerning forgiveness in this revelation that Brother Morley repented of his sins, while Ezra Booth decided to leave the Kingdom of God. . . .

An indication of the depth of their conversion to the gospel and of the character of these two men is plainly apparent for the Lord's acceptance of one and his rejection of the unrepentant. Isaac Morley accepted the meaning "ye are on the Lord's errand." When Brother Morley accepted the gospel in 1830, his life thereafter was dedicated to the furtherance of the cause of Zion. One can believe that he accepted the commandment to sell his farm, as mentioned in verse 20 of section 64. He is described as a man of loyalty to God's servants who was willing to consecrate all of his wealth to building up Zion while participating in numerous Church positions.¹⁷

Isaac Morley was a very industrious person who always acquired a large stewardship wherever he settled. He was not selfish with anything he owned, but often gave assistance to someone in need. The quality he looked for in persons in need of help was desire, on their part, to establish Zion. A case in point is related by Parley P. Pratt, who shows how Elder Morley's property was shared with many other people.

. . . a young lady, by the name of Chloe Smith, being a member of the Church, was lying very low with a lingering fever, with a family who occupied one of the houses on the farm of Isaac Morley, in Kirtland. . . She seemed at the point of death, but would not consent to having a physician. This greatly enraged her relatives, who had cast her out because she belonged to the Church, . . . saying, "These wicked deceivers will let her lie and

¹⁷R. W. Doxey, "Ye Are on the Lord's Errand." The Relief Society Magazine, L, Number 8, (August, 1963), pp. 616-617.

die without a physician, because of their superstitions; and if they do, we will persecute them for so doing.

. . . President Smith and myself, with several other elders, called to see her, She was so low that no one had been allowed for some days previous to speak above a whisper. . .

. . . we kneeled down and prayed. . . after which President Smith arose, went to the bedside, took her by the hand, and said unto her with a loud voice, "in the name of Jesus Christ arise and walk!" She immediately arose, was dressed. . . seated and joined in singing a hymn. . . The young lady arose and shook hands with each many as they came in; and from that minute she was perfectly restored to health.¹⁸

Sometime before September 11, 1831, this large farm of Isaac Morley's was sold, and the money collected from this sale was consecrated to the Church for the establishment of Zion. This transaction was carried out in obedience to a commandment issued by the Lord, wherein He said through Joseph Smith,

And again, I say unto you, that my servant Isaac Morley may not be tempted above that which he is able to bear, and counsel wrongfully to your hurt, I gave commandment that his farm should be sold.¹⁹

Morley's responsibility increased with his call into the bishopric; consequently, he was given the alternative either to permit his farm to be sold or, to forfeit his calling in the bishopric. Logic dictates that his knowledge and leadership talents could be more fully utilized if this portion of his stewardship, which was time consuming, was taken

¹⁸Pratt, Jr., op. cit., pp. 70-71.

¹⁹D. & C., 64:20.

from him.²⁰ We learn that not all farms owned by Latter-day Saints in Kirtland were to be sold, for, in the same revelation in which Isaac Morley was commanded to sell his farm, Frederick G. Williams was commanded to retain his farm. Brother Titus Billings, later to be Morley's son-in-law, was placed in charge of the farm and was instructed to dispose of the property as soon as possible, "that he [Billings] may be prepared in the coming spring to take his journey up unto the Land of Zion, with those that dwell upon the face thereof."² Although great concern was manifested for the other families residing on the Morley farm, the word of the Lord counseled, "Wherefore, let my disciples in Kirtland arrange their temporal concerns, who dwell upon this farm."²²

The Lord's will regarding those who should "journey up to the land of Zion." and those who should tarry in Kirtland, came to the Prophet in these words: "Joseph Smith, Jun.," shall be given "power that he shall be enabled to discern by the Spirit those who shall go up unto the land of Zion, and those of my disciples who shall tarry."²³ Any money which

²⁰Personal interview with A. William Lund.

²¹D. & C., 63:39.

²²D. & C., 63:38.

²³D. & C., 63:41.

could be spared by the Saints living in Kirtland was to be sent to the land of Zion ". . . it mattereth not unto me whether it be little or much," send what you can, "unto them whom I have appointed to receive" it.²⁴ This money with that received from the sale of the Morley farm would, of course, be used to further establish Zion in Missouri.

In the discerning power which the Prophet Joseph Smith exercised, the Saints in Kirtland were encouraged not to gather in Missouri at once. Joseph Smith gave it as the word of the Lord that they should all, eventually, go to the land of Zion, but "not in haste, lest there should be confusion, which bringeth pestilence."²⁵ Some Saints were required to remain in Kirtland for at least "the space of five years." for Joseph learned,

I, the Lord, will to retain a strong hold in the land of Kirtland, for the space of five years, in the which I will not overthrow the wicked, that thereby I may save some. And after that day, I, the Lord, will not hold any guilty that shall go with an open heart up to the land of Zion: for I, the Lord, require the hearts of the children of men.²⁶

Undoubtedly one reason the Lord desired a portion of his people to remain in Kirtland, was so that the first temple in this dispensation could be built and the

²⁴D. & C., 63:40.

²⁵D. & C., 63:24, (Italics added.)

²⁶D. & C., 64:21-22.

essential keys of restoration could be revealed. The construction of such an edifice would have been frustrated by the enemies of the Church if more of the Saints had moved to Missouri before its completion. Even though the keys of the Aaronic and Melchizedek priesthood were restored in 1829, outside of a temple, the Lord decreed that His holy house should be built where other keys of past dispensations could be restored. The elders, working with their might, had the Kirtland Temple ready for dedication on March 27, 1836. Hundreds of Latter-day Saints attended the dedicatory services of the temple, coming from surrounding branches, and also traveling on foot and horseback from Missouri.²⁷ Isaac Morley was one who walked from Missouri to attend the Kirtland Temple dedication.

Several keys were restored to Joseph Smith and Oliver Cowdery on April 3, 1836, in this holy temple. The occasion for such a spiritual experience was that of a Sabbath day meeting. The Lord's supper was distributed to the Church, having been administered to by the First Presidency and passed by the Twelve Apostles. After the sacrament ordinance, Joseph Smith and Oliver Cowdery retired to the pulpit, the veils being dropped, and bowed themselves in silent but solemn prayer. After rising from prayer, several visions were

²⁷William Edwin Berrett, The Restored Church (Salt Lake City: 10th ed., Deseret Book Co., 1961), pp. 126-127.

opened to them. Jesus the Christ first appeared to them, standing upon the breastwork of the pulpit from which place He said,

Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name. . . .

Yea the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house.

And the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be poured out upon the heads of my people.²⁸

Next, Moses appeared, he being followed by Elias, and Elijah who, in that order, restored the essential keys of their dispensations, that additional blessings might be poured out upon the heads of the faithful believers in Christ.²⁹

The revelation in which the Lord called upon the Saints to keep a stronghold in Kirtland was given on September 11, 1831. Five years later, on April 3, 1836, the keys were restored. Shortly thereafter, the Saints who had not joined in the apostasy from the Church were compelled to flee to Zion for protection from their enemies. The Spirit

²⁸D. & C., 110:6, 9-10.

²⁹D. & C., 110:5, 7, 11, 12-16.

of the Lord prevailed in Kirtland, Ohio, until the appointed time had elapsed, and then the area was abandoned by all the Saints of God.³⁰

During the last five years that the branch of the Church was operated in Kirtland, several farms were purchased by the Church. Joseph Coe and Moses Daily, who were set apart by Elder Sidney Rigdon as purchasing agents for the Church in that region, purchased a smaller farm from Isaac Morley for twenty-one hundred dollars. Two other farms were purchased from Elijah Smith and Peter French, one for four thousand dollars and the latter for five thousand dollars.³¹

In the fall of 1831, Sister Morley and the children prepared to leave Kirtland, Ohio, to make their way to Missouri. Isaac Morley had been in Missouri since mid-summer, along with a group of elders which included the Prophet Joseph Smith. The Prophet, in the meantime, returned to Kirtland and informed Lucy Morley of her husband's safety together with Isaac's desire to have her and the children unite with him. Lucy's husband was occupying land near Independence, Missouri, probably in Kaw township, and was building a cabin for his family in a peaceful clearing.

³⁰ Joseph Fielding Smith, Church History and Modern Revelation (Salt Lake City: Deseret Book Co., 1953), pp. 236-237.

³¹ Times and Seasons, Nauvoo, Illinois, V, p. 738.

sister Morley, her six daughters, and one son left Kirtland late in October. Isaac, Jr., at this time was two years old, he being the youngest member of the family.

Lucy and the children were not traveling alone, for Bishop Partridge's wife and children made arrangements to travel with them. Their plan was to travel the first one hundred miles by land. At a designated landing they would take passage on a steamboat and travel on the Ohio River most of the way to Independence. This plan failed to materialize, however, for when they reached the river there was not sufficient water in it to float the vessel. After renting a cabin near the landing, they waited for one week hoping for something to happen that might cause more water to fill the river's channel. Finally, when travel on a steamship seemed impossible, a decision was reached wherein they would charter a keel boat. Although the boat was small and would not have normally been considered practical for such a long journey, rather than make the trip by wagon, the two families boarded the light craft.

After being aboard the boat for a short time, the clouds grew dark and very heavy. A drenching rain, and a darkened sky made visability impossible, and the boat rammed a sand bar where it remained until the next morning. Sheets of rain mixed with wind drenched everything on board. And although the boat was leaking, for some unknown reason no one was allowed to light the lanterns. Young Isaac was cold,

afraid, and would allow no one to hold him but his mother, who held him on her lap until daylight.

When daybreak finally came, three sailors swam to shore and, after locating some long poles, were successful in prying the boat off the sand bar. The trip was then uninterrupted until about noon when a steamboat was observed coming down the river. Because of the rain the night before, the river had risen sufficiently for the larger boat to navigate safely. The passengers changed from the keel boat to the steamer and smooth passage was enjoyed to within one-hundred miles of their destination. They might have gone farther by way of the river except it was now late in November, and the river was ice-filled.

Another small house was rented at this landing, and after a delay of several days, a man with a span of mules was hired to complete the journey for them. This teamster's wagon carried a large Pennsylvania box with a tightly drawn cover which rendered it impossible for the passengers to observe where they were going. After three or four days of bumping along and being very annoyed at the long hours spent in darkness, they were met by Father Morley, who had been advised of their journey. After an exchange of baggage from one wagon to another, the Partridge family was taken home and the Morley family moved into the small cabin Brother Morley had built for them.³²

³²Cordelia Morley Cox to Isaac Morley, Jr., June, 1907, in possession of Mrs. LaRene Ipson Andersen, Salt Lake City, Utah.

The beautiful location for the Morley home, scenic as it was, required much development. Immediately after the arrival of his family, Isaac set to work clearing the land so the ground would be ready for planting in the spring. During the summer of 1832, he built a larger house out of hewed logs for his family. The crops matured very well that year, with the economical outlook being optimistic once again, not only for the Morley family but for other Saints as well.³³

The one year of Isaac Morley's life which this chapter covers, from June 3, 1831, to the fall of 1832, indicates that he learned his lesson in obedience. Not without faltering, however, for the Lord, as his instructor, had to chasten him for keeping "not the law, neither the commandment."³⁴ The Master Teacher wanted his student to recognize his folly, and spelled it out for him. "[You]" sought evil in [your] heart, and I, the Lord, withheld my spirit. [You] condemned for evil that thing in which there was no evil."³⁵ Our student committed a grievous sin on one occasion, but was forgiven because of his repentant

³³Idem.

³⁴D. & C., 64:15.

³⁵D. & C., 64:16.

spirit. The teacher speaking to the pupil said: "Nevertheless, I have forgiven my servant Isaac Morley."³⁶

Morley's earthly inheritance had to be sacrificed before he could comprehend the principle of obedience. While associating with Ezra Booth, he experienced two powerful forces--the strength of Satan and the guiding influence of God. When he was called by the Mormon Prophet to leave his family for a season, he accepted the call and, at the first opportunity, labored conscientiously to provide a home for his family in Zion. Then he anxiously awaited the arrival of his beloved wife and children.

³⁶D. & C., 64:16.

CHAPTER III

ACTION AGAINST MOB VIOLENCE

Human affairs are not so happily arranged
that the best things please the most men.
--It is the proof of a bad cause when it
is applauded by the mob.

--Seneca¹

An integral part of this biography took place in 1833 when members of the Latter-day Saint Church were fighting to remain in Jackson County, Missouri. Because of mob violence, however, the Mormon people were forced to leave Jackson County in November of that year. Brother Morley was an eye witness to many acts of cruelty inflicted upon the Saints and was imprisoned and made to suffer hunger and neglect for his religious belief. When not in jail, he was often away from his family filling the Church obligations assigned to him as first counselor to Edward Partridge in the Presiding Bishopric. He was one of the participants in many significant events which pertained to the Church in Missouri.²

On December 3, 1832, in the home of Sidney Gilbert at Independence Missouri, a meeting was held in which,

¹Tryon Edwards, The New Dictionary of Thoughts (New York City: Classic Publishing Company, 1877), p. 400.

²Thomas C. Romney, The Gospel in Action (Salt Lake City: Deseret Sunday School Union Board, 1949), p. 113-118.

It was resolved that John Corrill and Isaac Morley be appointed to go forth and set in order the different branches of the Church of Christ in the land of Zion, and see that there are high priests or elders set apart: That meetings are held and that the officers and members do their duties according to the revelations and commandments.³

During this meeting Morley was also given the responsibility to examine the worthiness and ability of men who bore the priesthood relative to their filling missions.⁴

On June 25, 1833, one month before intense persecution erupted in Jackson County, Elder Morley was informed that he would be the "second Bishop in Zion." A letter from Joseph Smith, written in behalf of the Church leaders in Kirtland, Ohio, gave in detail suggestions for two new bishoprics in Missouri:

We commend the plan highly of your choosing a teacher to instruct the High Priests, that they may be able to silence gainsayers. Concerning Bishops, we recommend the following: Let Brother Isaac Morley be ordained second Bishop in Zion, and let Brother John Corrill be ordained the third.

Let Brother Edward Partridge choose as counselors in their place, Brother Parley P. Pratt and Brother Titus Billings, ordaining Brother Billings to the High Priesthood.

Let Brother Morley choose for his counselors, Brother Christian Whitmer, whom ordain to the High Priesthood, and Brother Newel Knight. Let Brother Corrill choose Brother Daniel Stanton and Brother Hezekiah Peck, for his counselors; let Brother Hezekiah also, be ordained to the High Priesthood.⁵

³ B.Y.J.H., December 3, 1882.

⁴ Ibid.

⁵ Smith, D.H.C., I, p. 363.

Early in July, 1833, citizens of Jackson County threatened the life of Isaac Morley and any member of his family who insisted on improving his farm.⁶ On July 20, between four and five hundred Jackson citizens met to plan a means of ridding their society of what they termed "fanatical Mormons." When plans were made, seven committeemen were sent to inform the Saints of their impending fate. Plans for excluding the Mormons stated that from this time forth no Mormon would be permitted to move into Jackson County, and those residing within its boundaries would have to move in a reasonable time.⁷

Shortly after the first committee spread the word among the Saints, another visited the leading elders to learn how the proposal was being accepted. The elders, although they wanted to protect the Saints, could not answer the mob on such short notice; therefore, the type in the printing office was ruined and the two story brick building leveled. Sidney Gilbert, the owner of a general store, agreed to close his business or it, too, would have been razed. The beloved Bishop Edward Partridge was disrobed by the mob and given a coat of hot tar and feathers. One can see the unreasonableness of the committee's demand from the excerpt which follows:

⁶Cordelia Morley Cox to Isaac Morley, Jr. June, 1907, in possession of Mrs. LaRene Ipson Andersen, Salt Lake City, Utah.

⁷Smith, D.H.C., I, p. 398.

[A committee of thirteen came] to Edward Partridge, A. S. Gilbert, John Carrill, Isaac Morley, John Whitmer, and W. W. Phelps, and demanded that we should immediately stop the publication of the Evening and Morning Star, and close printing in Jackson County; and that we, as Elders of said Church, should agree to remove out of the county forthwith. We asked for three months for consideration. They would not grant it, but said fifteen minutes was the longest, and refused to hear any reason.⁸

Because of Morley's strong influence on the people, his house was set up as the target at which the mob aimed. On Tuesday, July 23, the mob reassembled with a force of about five hundred men and proceeded to the home of Isaac Morley where they seized Morley and several other Church authorities and marched them to jail at the point of bayonets. The mobsters, besides the bayonets attached to their rifles, were armed with daggers, pistols, clubs and whips. They flew a red flag which indicated they wanted to spill Mormon blood, and their yells were sickening to the Saints. To frighten the Mormons even more, the mobsters stated they would beat the prisoners with from fifty to five hundred lashes each, demolish their dwelling places, and turn slaves loose to destroy their crops.⁹

Whereas the lives of the hostages were threatened in case any mobster was killed during the conflict, the prisoners turned the tables by offering their lives to be taken, as a ransom, in order that the inhumane cruelties

⁸Ibid, p. 411; B.Y.J.H., July 22, 1833.

⁹Smith, D.H.C., I, p. 412.

toward the flock over which the Church had made them overseers might desist. According to Vera Morley Ipson, the proposal was accepted and the six brave men were sentenced to die in three days. These brethren, as a last request, were given half an hour to say goodbye to their families. Two armed guards accompanied each elder to his home. As Father Morley called his family around him to pray and eat together for the last time, he invited the two guards to join them. One accepted and joined in but the other guard was rude and refused to cooperate. Father Morley said America was intended to be a land of freedom, and that it was not lawful to persecute the Saints of God. He also proclaimed the word of almighty God unto the two which caused the more friendly guard to weep but made the other so angry that he said to the children, "Look upon your father for the last time for tomorrow morning you shall have none."¹⁰ With this statement still ringing in their ears, Lucy Morley and her children watched their father shoved into a line with the other prisoners and marched back to jail.

Lucy Morley, in great faith, gathered her children around her and together they prayed throughout the night for the deliverance of Father Morley and the others. When the hour for execution arrived, the guards argued and some unseen power opened the door, giving the prisoners freedom

¹⁰Vera Morley Ipson, "History and Travels of the Life of Isaac Morley, Sr.," p. 3, in possession of Mrs. LaRene Ipson Andersen, Salt Lake City, Utah; B.Y.J.H., July 23, 1833.

to leave. The mob had not honored their half of the bargain, to let the Saints live in peace; therefore, Morley and the others felt the Lord desired they should escape, and they did. When Brother Morley reached home, his family rejoiced by shedding tears, but he told them he must leave again for the mob would soon be after him. He bade his family farewell; then disappeared into the forest. After walking several miles, he heard a voice say to him. "Go back to your family and if they perish, you perish with them."¹¹

Florence Cheney has written a poem which describes the unselfish acts of love Mormon elders manifested for their friends as evidenced by the faith of Isaac Morley in the the face of oppression:

SACRIFICE ACCEPTED

When the mob raged in Missouri
In the land of Zion, told;
Homes were burned and people murdered
Wickedness was stalking bold.

Six brave men, willing to offer
Their great lives to satisfy
Cruel treatment of the brethren
To save them--these men would die.

Wives knelt praying all the night
through,
Ere the morn that they'd be shot;
Asking God to stay the mobbers
And their demon-measured plot.

As the day dawned for their dying
Mobbers came to have their "say";

¹¹Diary of Cordelia Morley Cox. p. 12, in possession of Mrs. Alice King, Manti, Utah; also, Vera Morley Ipson, "History and Travels of the Life of Isaac Morley, Sr.," p. 2, in possession of Mrs. LaRene Ipson Andersen, Salt Lake City, Utah.

Each one wished the execution,
In his own, decided way.

Some would hang and some would shoot
 them,
Some wished tar-and-feather, beat;
So they argued till they angered,
Till their fists would prove the task.

As they faught the guards there entered,
And the doors were left alone;
None was watching, so the brethren
Seemed providence, this had done--

They ran out, then, to their household,
Panting, frienzied by their run;
Leaving mobbers by their quick heels,
Fearing halting by their gun.

Isaac Morley just released there,
Took some clothes to quickly go;
Far away, beyond the mobbers,
Nor where going, they'd not know.

For five miles he marched, not resting,
Tension keen, still in his heart--
On the verge of being murdered--
Oh! how God had done His part!

Then a voice said, in his hearing:
"Go back to the one you love
If they die, then perish with them."
Isaac knew this from above.

He marched back--but still was worried.
So he lived out in the corn;
Three weeks there he ate and slumbered,
Till felt easy one fine morn.

God had heard the prayers they'd
 pleaded,
And they'd suffered death in heart,
So their SACRIFICE ACCEPTED
For God blessed their willing hearts.¹²

¹²Florence Harriet Allen Cheney, "An Intimate
Collection of Poems" (Provo: Reproduced by Monroe Tyler,
1962), p. 22. (Mimeographed)

In addition to Isaac Morley, the other elders who offered their lives in exchange for the lives of their friend were John Whitmer, Edward Partridge, John Corrill, W. W. Phelps, and A. S. Gilbert.¹³ These six men understood the divine principle of sacrifice which was to be taught by Joseph Smith in the School of the Prophets:

When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do His will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.¹⁴

The Missourians did not respect the sacrifice made by these six Mormons for they told the prisoners that every man, woman and child would be scourged unto death unless they would consent to leave Jackson County. The mob declared,

We will rid Jackson County of the Mormons peaceably if we can, forcibly if we must. If they will not go without, we will whip and kill the men: we will destroy their children, and ravish their women!¹⁵

The Saints, who were terrified and defenseless, entered into an agreement on July 23 to leave the county in two movements. The first half promised to leave by the first of January, 1834, and the other half by the first of April of the same year.¹⁶

¹³Smith, D.H.C., I, p. 412, B.Y.J.H., December 10, 1838.

¹⁴N. B. Lundwall, (ed.,) Lectures on Faith (Salt Lake City: N. B. Lundwall), p. 58.

¹⁵B. H. Roberts, A Comprehensive History of the Church of Jesus Christ of Latter-Day Saints (Salt Lake City: Deseret News Press, 1930), I, p. 336.

¹⁶Smith, D.H.C., IV, pp. 25-27.

On September 28, 1833, Isaac Morley and eleven other men, in obedience to a request from Joseph Smith, wrote a letter to Governor Daniel Dunklin of Missouri, setting forth the attitude of the Mormons regarding their constitutional rights. This appeal for protection included the following arguments:

Now, therefore, as citizens of the United States and leading elders in the Church of Jesus Christ of Latter-day Saints, residing in the state of Missouri, in behalf of the Church, we, the undersigned, do make this solemn appeal to the people and constitutional authorities of this nation, and to the ends of the earth, for peace; that we may have the privilege of enjoying our religious rights and immunities, and worship God according to the dictates of our consciences, as guaranteed to every citizen by the Constitution of the National and State governments.¹⁷

The reply from Governor Dunklin was received October 28, and was addressed to "Edward Partridge, W. W. Phelps, Isaac Morley, John Corrill, A. S. Gilbert, John Whitmer and others."¹⁸ This letter, dated October 19, 1833, reveals clearly the Governor's patriotic concern for the Saints.

Your memorial, soliciting my interposition against violence threatened you, and redress for injuries received by a portion of the citizens of Jackson County, have been received, and its contents duly considered. I should think myself unworthy the confidence with which I have been honored by my fellow-citizens, did I not promptly employ all the means which the constitution and law have placed at my disposal, to avert the calamities with which you are threatened.

Ours is a government of laws; to them we owe all obedience; and their faithful administration is the best guarantee for the enjoyment of our rights.

¹⁷Smith, D.H.C., I, p. 423; B.Y.J.H., September 28, 1833.

¹⁸Smith, D.H.C., I, p. 423; B.Y.J.H., October 19, 1833.

No citizen, nor number of citizens, have a right to take the redress of their grievance, whether real or imaginary, into their own hands...The judge of your circuit is a conservator of the peace; if an affidavit is made before him by any of you, that your lives are threatened, and you believe them in danger, it would be his duty to have the offenders apprehended and bind them to keep the peace...Take, then, this course:--obtain a warrant, let it be placed in the hands of the proper officer, and the experiment will be tested, whether the laws can be peaceably executed or not. In the event they cannot be, and that fact is officially notified to me, my duty will require me to take such steps as will enforce a faithful execution of them.

With regard to the injuries you have sustained by destruction of property, etc., the law is open to redress; I cannot permit myself to doubt that the courts will be open to you, nor believe that you will find difficulty¹⁹ in procuring legal advocates to sue for damages therein.

Most members of the Church in Missouri, being discouraged by the mob tactics, had lain idle since the outrage in July. Upon receiving Governor Dunklin's letter, however, they once again began to build and set their houses and gardens in order. The Church hired four lawyers, namely Messrs: Wood, Reese, Doniphan and Atchison for one thousand dollars to sue the Jackson citizens for redress due them. The mob, who were looking for an excuse, began preparing for battle against the Mormons upon learning they were about to be sued.²⁰

The contract giving the leading elders license to remain in the county until January first, and the other Saints until April first, was disregarded by the Missourians. Patience, as has been proved many times in the history of mankind, is

¹⁹Smith, D.H.C., I, pp. 423-424.

²⁰Smith, D.H.C., I, pp. 424-425.

not a virtue of the mob; thus, in October, 1833, a meeting was held in Independence, where one of the speakers swore he would remove the Mormons if he had to wade in blood up to his neck. This meeting resulted in some Mormons being shot at, some being whipped and many houses being assailed with brick bats.²¹

On an October evening, after the Morley family had retired, a group of Missourians mounted a fence which ran in front of the bedroom where Cordelia and Therissa Morley were sleeping. A rock weighing two pounds was hurled through the bedroom window shattering the glass and filling the room like the impact of a bomb. The bed in which Cordelia and Therissa were sleeping was situated under the window, and as a result pieces of glass covered the bed, some of it landing on the faces of the girls. Father Morley was awakened by the shatter of glass which was followed by the hysterical crying of his daughters. Fearlessly, upon seeing what had happened, he ran out into the dooryard to contend with the troublemakers, but they fled before him. Isaac's wife and older daughters, though frightened themselves, shook the glass out of the bedding and, before long, they were able to sleep again.²²

From the night of the rock-throwing incident until the Morleys were forced to leave their home, the Missourians

²¹Smith, D.H.C., IV, pp. 25-27.

²²Cordelia Morley Cox to Isaac Morley, Jr., June 1907, in possession of Mrs. LaRene Andersen, Salt Lake City, Utah.

threatened each day to burn their house. On three occasions the mob was so convincing that Brother Morley moved his belongings into a neighbor's house. Each time, after arising from sleep, the Morley family was pleasantly surprised to find their house still intact.²³

Later in October, a battle ensued between thirty Mormons and twice that number of mobsters. One Mormon was killed while two or three from the mob lost their lives. Most people, not understanding the real facts, were greatly enraged because of the deaths of the Missourians and induced pressure which caused a large militia to be raised that war might be prevented. The Saints, who were poorly equipped in comparison to the militia, surrendered the fifty-one guns they possessed. The day following the Mormon surrender, individuals from the mob went into the houses of the Saints and commanded the women and children to leave their homes immediately. All Latter-day Saint men, except three or four too old to harm the mob, were taken to prison. One hundred twenty women and children found refuge in the woods for ten days. To add to the tragedy, several babies were born under intensely cold conditions.²⁴

Many brethren, including Isaac Morley, either had been released from prison or made good their escape before Saturday,

²³ Idem.

²⁴ Smith, D.H.C., IV, pp. 25-27

November 2, 1833, in time to move, with their families and material possessions, about half a mile out of Independence. At this temporary camp, under the direction of the leading elders, the people were organized into a military unit with orders to use all means possible to preserve their lives and personal property.²⁵

On Monday, November 4, Elders Morley, Gilbert, and Corrill were arrested and taken to court on charges of pretended assault and false imprisonment of a certain "Mr. McCarty." McCarty, being a mob member, was caught in an attempt to rob the Gilbert and Whitney store the night before but instead of being convicted, he was given a warrant to issue for the arrest of the three elders who reported him. Samuel C. Owens, clerk of the county court, defended Morley and his two colleagues. In course of the trial, and infuriated mob thronged the house determined to "beat and kill" the men on trial. They were saved momentarily because someone thoughtfully barred the courthouse door. Owens, a friend in time of need, advised his clients to submit to jail for their own protection. They did and were protected, but the horrid threats from the mob shocked their ears.²⁶

That night the prisoners were liberated from jail in order that they might discuss their legal rights with other

²⁵Smith, D.H.C., I, p. 428.

²⁶Smith, D.H.C., I, pp. 431-432; B.Y.J.H., November, 1833.

Church leaders and try to negotiate some measure of peace. On their return to jail about 2 a.m. in the custody of the deputy sheriff, an armed band of approximately seven men hailed them as they entered the jail yard. The troops, who were looking for a fight, were answered by the sheriff who gave his name and the names of the prisoners, crying, "Don't fire, don't fire, the prisoners are in my charge."²⁷ Morley and Corrill, after two guns were fired at them, broke away from the sheriff and retreated. Gilbert, being held more firmly than the other two, was not able to escape and was immediately surrounded by the mob. Two mobsters, more desperate than the rest, attempted to shoot him, only to have one gun flash and the other missfire. Thomas Wilson, a grocer living at Independence, knocked Gilbert down, but the prisoner was hurried into the jail before any other serious harm came to him. At sunrise Gilbert was liberated to join Morley and the other Saints who were preparing to cross the Missouri River into Clay County.²⁸

The Morley family had one span of horses with a good wagon. Even though all six children, together with the parents, were crowded into a single wagon bed, they were privileged to ride whereas many others walked, carrying the meager possessions they were lucky enough to escape with.

²⁷ Smith, D.H.C., I, pp. 432.

²⁸ Ibid.

The Morleys, who were typical of the other Saints at Independence, left practically every household treasure behind. These included their home completely furnished, an unharvested garden and thirty bushels of freshly picked sweet potatoes. They and hundreds of other Saints, crowded toward the Church ferry so they could be taken to the opposite shore where they would be out of the immediate reach of the enemy.²⁹

Upon reaching the opposite shore, the Saints saw multitudes of people everywhere they looked. A few of the more fortunate ones had tents but most of them were assembled around open fires while rain descended in torrents. Many families were separated. Others received warning sufficiently early to make an escape with loved ones possible. Everyone suffered from exposure. "The scene was indescribable," says Parley P. Pratt, "and I am sure, would have melted the hearts of any people on the earth, except our blind oppressors, and a blind and ignorant community."³⁰

Many brethren felled small cottonwood trees and erected temporary cabins so that when night approached, the river bottom presented the appearance of a village of wigwams. After the night cleared, the occupants of the cabins began to enjoy

²⁹Letter from Cordelia Morley Cox to Isaac Morley, Jr., June, 1907, in possession of Mrs. LaRene Ipson Andersen, Salt Lake City, Utah; Smith, D.H.C., I, pp. 429.

³⁰Parley P. Pratt, Jr. ed., The Autobiography of Parley Parker Pratt (New York City: Russel Brothers, 1874) pp. 109-110.

some degree of comfort.³¹ In a few days, however, the majority were stricken with a fever capable of inflicting death. Every member in the Morley family was stricken, Sister Morley becoming so ill that she could not care for young Isaac, Jr., who was only five years old. The Morley family lived in one of the scanty homes for a number of months, but like the other Saints, instead of looking upon their persecutors with hate, they prayed for a brighter dawning.³² The words of M. Henry are illustrative of the Latter-day Saint attitude during this season of severe persecution:

What we count the ills of life are often blessings in disguise, resulting in good to us in the end.--Though for the present not joyous but grievous, yet, if received in a right spirit, they work out fruits of righteousness for us at last.³³

³¹Smith, D.H.C., I, p. 437.

³²Letter from Cordelia Morley Cox to Isaac Morley, Jr., June, 1907, in possession of La Rene Andersen, Salt Lake City, Utah.

³³Edwards, op. cit., p. 275.

CHAPTER IV

LOVE YOUR ENEMIES ... BE HAPPY IN SPITE OF THEM

All men are endowed by their creator with inalienable rights; among these are life, liberty and the pursuit of happiness.

--Thomas Jefferson

It is not easy to be happy in the face of danger. Only when one's conscience is void of offense and his cause is pleasing in the sight of God, can he be happy in the presence of an enemy. The Saints in Clay County, Missouri, laboring together, soon established a peaceful-prosperous community, which numbered twelve hundred souls.¹ They were "Freeholder" property owners, each possessing eighty or more acres of good land. The citizens of Clay County, providentially, had made the Mormons welcome. Within a short time the Saints being permitted to labor on their own farms, were so successful that other citizens, many of whom knew nothing of the real Mormon nature, began to look upon them with jealousy and alarm. In 1836, the Mormons, in an attempt to preserve existing peace, moved out of Clay County at the request of the old settlers. Mormon land holdings were next established primarily in Caldwell County, with smaller portions in Daviess and Carroll Counties.²

¹Smith, D.H.C., IV, pp. 25-26.

²Smith, D.H.C., p. 24.

The manner in which the Latter-day Saint people accepted abuse between 1833 and 1838 took monumental courage and faith. Especially since they were striving to observe the constitutional laws and treat their neighbors with respect. In return for the courtesty shown by the Saints, they hoped to secure "life, liberty and the pursuit of happiness." This, however, was not yet to be their privilege. Eventually, because of an extermination order issued by Governor Lilburn W. Boggs, the Saints agreed to make an all out effort to move from the state of Missouri.³ The important events in the life of Isaac Morley during these critical years are herein explored.

Morley took an active part in attempting to gain redress for the Saints who were driven out of Jackson County, Missouri. With five other elders, he wrote Governor Daniel Dunklin of Missouri, outlining the mob infractions against the Mormons. The Governor had promised to send aid if the mobbing persisted, but by December 6, 1833, when the letter was written, he had changed his mind, due to prejudice developed against the Mormons. On December 19, two weeks later, Joseph Smith wrote a letter from Kirtland, Ohio, giving instructions as to how the Saints should acquire redress. This letter was addressed to Isaac Morley and five other

³Andrew Jenson, Historical Records (Salt Lake City: Deseret News Press, 1889), I-IX, pp. 663.

high councilmen.⁴ On April 10, of the succeeding year, while the Prophet was in Missouri leading Zion's Camp, he wrote a long petition to the President of the United States. This letter carried one hundred fourteen signatures, including that of Isaac Morley.⁵ On Monday, June 16, 1834, the mob presented to several brethren in Liberty, Missouri, an unsatisfactory proposal for redress. On June 21, an official refusal to the proposition was sent to these same citizens by Elder Morley and four others.⁶ Two days later the six elders wrote an authoritative statement for the Church which contained the Latter-day Saint attitude concerning fair redress for the wrongs imposed upon them.⁷ A nine page appeal, sanctioned by the high council and First Presidency, was written later in June, which proposed a compromise in favor of the state. Apparently the Missourians took the matter lightly since they never paid in full their debt to the members of the Church of Jesus Christ of Latter-day Saints.⁸

On July 12, 1834, the high council appointed Edward Partridge, Orson Pratt, Isaac Morley, and Zebedee Coltrin to

⁴Smith, D.H.C., I, pp. 453-456; B.Y.J.H., December 19, 1833.

⁵B.Y.J.H., April 10, 1834.

⁶B.Y.J.H., June 16, 1834.

⁷B.Y.J.H., June 18, 1834.

⁸Smith, D.H.C., II, p. 134; B.Y.J.H., June 26, 1834.

visit the scattered and afflicted Saints in Missouri. To avoid prejudice, the elders did not hold public meetings, but labored with small groups of Latter-day Saints wherever they could find them. They traveled without purse or script, setting the Saints in order and teaching them the way of the Lord as His spirit directed.⁹

As early as June 23, 1834, at a special meeting of high priests, the Prophet Joseph Smith received the names of several brethren who, by the voice of the spirit of revelation, should travel to Kirtland, Ohio, and receive their endowments. The Prophet said:

Isaac Morley and John Corrill were called and chosen, and it was appointed unto them to receive their endowment with power from on high in Kirtland, and assist in gathering up the strength of the Lord's house, and preach the Gospel.¹⁰

Elder Calvin Beebe accompanied Elder Morley on his journey back to Kirtland. Instructions were given these men to preach the gospel at every opportunity and to bear solemn testimony of the restoration of the gospel of Jesus Christ. Brother Morley has left a brief description of their seventy-one day trip.

⁹Andrew Jenson, op. cit., p. 663. B.Y.J.H., July 12, 1834.

¹⁰Smith, D.H.C., II, pp. 112-113.

On the 17th of February, 1835, we left Clay County, Missouri, for Kirtland on a mission to preach by the way, without purse or script, and in making our report to the bishop in Kirtland, we are happy to say that in trusting in the promises of the Lord, we have been amply rewarded. We have proclaimed the gospel to the people forty times in our travels to this place. We have had many private interviews with the people in regard to the new and everlasting covenant and have held eight meetings with our brethren while on our journey on which we spent 71 days; we have baptized 2 and found friends in all our travels... According to our record we have traveled 875 miles, through the states of Missouri, Illinois, Indiana, and Ohio. We have the names of all the counties and principal towns through which we passed in our travels to Kirtland, and we believe that we can point out to the traveling Saints, the best road to travel from Kirtland to Clay County, Missouri.¹¹

While filling his fifteen months mission, first to Kirtland and then to his native state, Massachusetts, Elder Morley left his wife and children on the Missouri River bottoms in a wigwam-looking structure. The area was disease infested and his family was ill when he left. When called on this mission, Elder Morley had faith that his familys' needs would be satisfied. This because their forty-nine-year-old guardian was acting in obedience to his call to service. One blessing came to the Morley family when Joseph Allen, a young man with a desire to succeed, came to live with them. Before long Joseph fell in love with Lucy, one of the Morley daughters, and decided to take her and the rest of the family to a newly-rented farm which was on higher ground and which proved to be a more healthful location.

¹¹Thomas C. Romney, The Gospel In Action (Salt Lake City: Deseret Sunday School Union Board, 1949), pp. 113-118; B.Y.J.H., April 29, 1835, p. 2.

Joseph and Lucy were married while Brother Morley was in Massachusetts on his mission. The Morley family resided on the Allen farm until Brother Morley returned.¹²

Elder Morley returned to Kirtland, Ohio, from New England on Thursday, November 5, 1835. Joseph Smith's Journal of that date states that the Prophet "attended [elders] school," and "Isaac Morley came in from the east."¹³ Morley had filled a very successful mission thus far; he had devoted all of his energy to the work of the Lord, having faith that he had been called to perform the labors of a servant of God. There is no doubt that the Lord had accepted his sacrifice for Joseph Smith's recorded in his journal on November 7, 1835, the following:

Spent the day at home attending to domestic concerns. The word of the Lord came unto me saying: Behold I am well pleased with my servant Isaac Morley...because of the integrity of [his] heart in laboring in my vineyard, for the salvation of the souls of men. Verily I say unto you, [his] sins are forgiven [him]; therefore say unto [him], in my name, that it is my will that [he] should tarry for a little season, and attend the school, and also the solemn assembly, for a wise purpose in me. Even so. Amen.¹⁴

In accordance with the will of the Lord, Elder Morley remained in Kirtland, Ohio, until the "wise purpose" known to the Lord was fulfilled. From November 5, 1835, until

¹²Letter from Cordelia Morley Cox to Isaac Morley, Jr., June, 1907, in possession of LaRene Ipson Andersen, Salt Lake City, Utah.

¹³Smith, D.H.C., II, p. 301.

¹⁴Ibid., pp. 302-303.

Saturday, April 9, 1836, he attended the School of the Prophets, during which time he also attended the dedication of the Kirtland Temple and witnessed the heavenly manifestations which occurred on that occasion. He received his endowments, and was eager to do any good thing he could for the Church. He filled every assignment with dignity, and Sunday, November 29, 1835, Joseph Smith recorded an interesting statement about him:

Went to meeting at the usual hour. Elder Morley preached; and in the afternoon, Bishop Partridge. These discourses were well adapted to the times in which we live, and the circumstances under which we are placed. Their words were words of wisdom, like apples of gold in pictures of silver, spoken in the simple accents of a child, yet sublime as the voice of an angel. The Saints appeared to be much pleased with the beautiful discourses of these two fathers in Israel.¹⁵

Elder Morley and the other wise men of Zion remained in Kirtland for six days after the dedication of the Kirtland Temple. On Saturday, April 9, 1836, those brethren who had accepted their call to come to the House of the Lord in Kirtland, received special blessings, before beginning the long trip back to Clay County, Missouri. Of their departure the Prophet recorded:

Myself and the principal heads of the Church, accompanied the wise men of Zion, namely, Bishop Partridge and his counselors, Isaac Morley and John Corrill, and President W. W. Phelps, on their way home, as far as

¹⁵B.Y.J.H., November 29, 1835.

Chardon; and after staying with them all night, blessed them in the morning, and returned to Kirtland.¹⁶

Immediately upon the arrival of the wise men in Zion, they heard rumors of violence. These renewed depredations arose because the neighbors to the Saints were jealous over the Mormons's prosperity during the past three years. Clay County citizens met on June 29, 1836, drew up resolutions, and issued the ultimatum to the Mormons that they must move immediately from Clay County into another part of Missouri. Two days later, on July 1, a large assemblage of elders met to decide the plan of action for the Saints. Elder Morley and eleven other brethren formed a committee which retired to a consultation room and after a short time reported the following preamble and resolution:

Resolved, that we (the Mormons, so called), are grateful for the kindness which has been shown to us by the citizens of Clay County since we have resided with them.

For the sake of friendship, and to be in a covenant of peace with the citizens of Clay County, and they to be in a covenant of peace with us, notwithstanding the necessary loss of property, and expense we incur in moving, we comply with the requisitions of their resolutions in leaving Clay County.

It is also:

Resolved, that we accept the friendly offer verbally tendered to us by the committee yesterday, to assist us in selecting a location, and remove to it.¹⁷

¹⁶B.Y.J.H., April 9, 1836.

¹⁷B.Y.J.H., July 1, 1836.

The Saints desired to preserve the peace at any cost, so they deputed a committee to make terms of peace with the local people. It was decided that they should leave Clay County and settle in Caldwell County, Missouri, and the citizens of Clay County should purchase the Mormon lands. The Saints moved but were never paid for the land they willingly sacrificed upon the altar of duty to preserve the peace of the community.¹⁸

The new location, which the Clay County citizens helped the Latter-day Saints to acquire, was in Caldwell County, of which Far West soon became the principal town. Far West was surveyed and divided into town lots with streets adjoining each other at right angles. The supervisorship of this project together with setting the price for each lot was left to the discretion of William W. Phelps, John Whitmer, Edward Partridge, Isaac Morley and John Corrill.¹⁹ On June 11, 1837, an important high council meeting was held in the committee store in Far West. At this meeting an assignment was given Isaac Morley, John Corrill and Calvin Beebe to open a mercantile establishment to compete with certain individuals, not of the Church, who were retailing groceries and spirituous liquors. The committee held that no Latter-day

¹⁸Smith, D.H.C., IV, pp. 25-37.

¹⁹Smith, D.H.C., II, p. 481.

Saint could support any establishment that sold spirituous liquors and still be considered a member of the Church in good standing.²⁰

On August 5, 1837, an additional assignment was given to Isaac Morley. The Church authorities assembled in Far West unanimously resolved to adopt a policy to build a house unto the Lord in that place; that is, they were to go ahead with construction on a temple as they had means. To assure sufficient contributions, Edward Partridge was called as treasurer to receive all donations and subscriptions for the erection of this edifice; Morley became his secretary.²¹

At a conference held in Far West on November 7, Isaac Morley was unanimously re-sustained first counselor to the Presiding Bishop, Edward Partridge, and Titus Billings was likewise sustained second counselor.

Elder Isaac Morley was unanimously appointed Patriarch of this branch of the Church. . . he was then ordained to the office of Patriarch under the hands of President Joseph Smith, Jun., Sidney Rigdon and Hyrum Smith.²²

During a testimony session of this conference,

President John Whitmer. . . spoke a few words by way of confession, and was followed by Elder Isaac Morley.²³

²⁰B.Y.J.H., June 11, 1837.

²¹B.Y.J.H., August 5, 1837.

²²B.Y.J.H., November 7, 1837.

²³B.Y.J.H., November 7, 1837.

During this conference Isaac Morley was sustained in the Presiding Bishopric of the Church and ordained a patriarch.

On December 6, 1837, Patriarch Morley was assigned to a committee with Bishop Partridge and John Corrill to report upon the subject of "Raising revenue to defray the expenses of the Church." The expenses were those incurred by the high councilmen who requested a salary for time spent in performing their duties.²⁴

Of the Far West presidency--John Whitmer and William W. Phelps--were brought before the high council to be tried on a charge of embezzelment. President David Whitmer was accused of violation of the word of wisdom.

Elder George M. Hinkle. . .set forth the way in which the presidency of Far West had been labored with, that a committee of three, of whom he was one, has labored with them. He then read a written document, containing a number of accusations against the three presidents. He spoke many things against them, setting forth in a plain and energetic manner the iniquity of Elders Phelps and Whitmer, in using monies which are loaned to the Church. Also David Whitmer's wrong-doing in persisting in the use of tea, coffee, and tobacco.²⁵

This court, which was opened for testimonies from the high councilmen present, heard many reports. The majority of

²⁴B.Y.J.H., December 6, 1837.

²⁵B.Y.J.H., December 6, 1837.

testimonies were against the presidency, as was that of Elder Morley who "spoke against the presidency, at the same time pleading mercy"²⁶ for them. At the conclusion of the testimonies,

The moderator. . . called the vote in favor of the Missouri presidency; the negative was then called, and the vote against David Whitmer, John Whitmer, and William W. Phelps was unanimous, excepting eight or ten; and this minority only wished them to continue in office a little longer, or until Joseph Smith, Jun. arrived.²⁷

The Far West presidency also went on trial at Carter's Settlement on February 6th; Durphy's Settlement on the 7th; Curtis' Dwelling-house on the 8th; and Haun's Mills on the 9th. Each settlement unanimously rejected the three presidents.²⁸

During his sojourn in Far West, in spite of his many Church responsibilities, Father Morley was able to provide a comfortable home for his wife, Lucy, and their children. His house in Far West was large and provided the comforts of the day.²⁹ While the Saints were enjoying a season of peace in Far West, those in Kirtland, Ohio, were having serious problems which eventually caused them to move to Missouri

²⁶B.Y.J.H., December 6, 1837.

²⁷B.Y.J.H., December 6, 1837.

²⁸B.Y.J.H., February 6, 9, 1838.

²⁹Letter from Cordelia Morley Cox to Isaac Morley, Jr., June, 1907, in possession of Mrs. LaRene Ipson Andersen, Salt Lake City, Utah.

in a movement which was called "Kirtland Camp." Three of the Twelve Apostles were disfellowshipped in Kirtland, and while the Prophet was away, some of the leading brethren united in an effort to overthrow the Church. In December, 1837, when the Prophet returned, the spirit of apostate mobocracy was raging. The original spark of discontent became a blaze of hatred for those who were faithful toward the Church, and, was the compelling force which led Joseph Smith to leave Kirtland to escape mob violence in January, 1838. With Joseph gone, the faithful Saints felt a great desire to follow him to Zion. The First Seventies Quorum went into the Kirtland Temple, "and by vision and prophesy it was made known that they should go up to Missouri in a camp, pitching their tents by the way."³⁰ Thus Kirtland Camp began its march on July 6, 1838, with five hundred-fifteen souls under the leadership of the presidents of the First Quorum of Seventy.³¹

Joseph Smith, who was already residing in Far West, recorded the account when Kirtland Camp reached that place:

The Kirtland Camp arrived in Far West from Kirtland. I went in company with Sidney Rigdon, Hyrum Smith, Isaac Morley and George W. Robinson, and met them some miles out, and escorted them into the city, where they encamped on the public square directly south, and close by the excavation for the Lord's House. Here friends greeted

³⁰Andrew Jenson, op. cit., p. 70.

³¹B.Y.J.H., July 6, 1838.

friends in the name of the Lord. Isaac Morley, patriarch at Far West, furnished a beef for the camp.³²

In addition to the beef Morley furnished, President Rigdon provided all the trimmings necessary to provide a complete supper. A few of the Saints traveling with the camp were ill, but all were hungry. They had eaten little in several days, and had traveled ten miles on the last day of their journey with nothing to eat. The official camp recorder entered the following account for Tuesday, October 2, 1838, the arrival date of Kirtland Camp to Far West:

Crossed Long, Log, and Goose Creeks, and arrived in Far West about five p.m. Here we were received with joyful salutations by the brethren in that city. Five miles from the city we were met by the First Presidency of the Church of Latter-day Saints, Joseph Smith, Jun., Sidney Rigdon and Hyrum Smith, together with Isaac Morley, Patriarch of Far West, and George W. Robinson, and by several other brethren between there and the city, who received us with open arms, and escorted us into the city. We encamped on the public square round the foundation of the temple. Traveled this day ten miles.³³

By the fall of 1838, the Mormons in Missouri numbered approximately fifteen thousand souls. About thirteen thousand Saints had migrated from the eastern states in the past two years, taking up land in Caldwell and adjacent counties. Since the Saints owned much of the land in Caldwell County and made such fine improvements on their holdings, it was often remarked that their county would soon be richer than any other in the state.³⁴

³²B.Y.J.H., October 2, 1838.

³³B.Y.J.H., October 2, 1838.

³⁴History of Daviess County, Birdsall and Dean, Kansas City Publishers, 1882, p. 202.

In the meantime the mob was looking for an excuse to persecute the Saints. The opportunity came in August, 1838, during an election in Daviess County. When a Latter-day Saint by the name of Samuel Brown attempted to vote at the polls, Richard Weldon, a mob member and notorious town bully, accosted him to pick a fight. Following the encouragement of W. P. Peniston, candidate for representative to the state legislature from Daviess County, Weldon told Brown that he, a Mormon, had no more right to vote than a Negro. A fight ensued between the two men and immediately many of the mob assailed the Mormon. Some brethren, seeing the fate of their friend, rushed to his rescue. A battle of fisticuffs followed with the Mormons returning victorious. When the news of this fracas circulated, the mob leaders offered an ultimatum to the Saints, giving them three days to leave Daviess County. The state militia, under General Atchison, Doniphan and Parks, was sent to relieve the Mormons, but the men under their direction were shortly relieved of duty while their commanders excused themselves by saying "that their own men had sympathies with the mob."³⁵

David W. Patten, a Mormon in charge of one company, engaged in a battle with the mob on October 23, 1838. The mob fled before him and for a time the Saints thought the Missourians would disperse. But the next night Patten's company was called

³⁵Smith, D.H.C., IV, 25-37; Roberts, C.H.C., I, p. 447; History of Daviess County, Birdsall and Dean, Kansas City Publishers, 1882, p. 203.

chase some mobbers out of the south end of Caldwell county. Enroute, Patten came upon the enemy who were resting. Patten ordered his men to charge and a battle ensued. When the enemy dispersed, Brother Patten and two of his men were found dead.

Late in October, 1838, the governor of Missouri, Lilburn W. Boggs, ordered several thousand troops to march against the Saints who were residing in Far West. The Mormons were actually expecting assistance from the governor, but, upon learning his intentions, made ready to battle the vast army. After Major-General Lucas led five-hundred advanced dragoons into the Mormon stronghold with their bayonets glistening in the sunshine, he informed the leading brethren that his men, together with the thousands who would arrive the following day, were acting under the direct orders of Governor Boggs and intended either to exterminate or drive every Mormon out of Missouri. When this knowledge was revealed to them, the Saints resolved to make no resistance but to submit themselves to the wish of the tyrannical and unjust state authority.

Leading brethren from Far West were taken prisoners and marched to Independence, Missouri. During the trial which followed their arrival, the only testimonies allowed to be examined were those who testified against the elders, namely, Joseph Smith, Jun., Lyman Wight, George W. Robinson, Parley P. Pratt, and Sidney Rigdon. General Clark searched

the library to find a law with which he could convict his prisoners by court martial.³⁶ Clark's report to Governor Boggs stated, "They [the Mormon prisoners] have committed treason, murder, arson, burglary, robbery, larceny, and perjury."³⁷ During the course of the trial, approximately fifty other men, including Isaac Morley, were taken prisoners in Far West and marched to Richmond where they were secured in an unfinished courthouse.

Brother Morley asked permission to visit his family before leaving Far West for prison; his request being granted, he was escorted to his house by two armed militia-men. When the three arrived, the prisoner made a few plans as to how Lucy should care for the family. He then kissed her good-bye and said "Be brave." He kissed each of his children amid cries and sobs which were heart-rending; then the guards hurried him away. The armed dragoons rode on horseback while the prisoners were driven fifty miles on foot through mud and water like hogs going to slaughter. Elder Morley had an Indian blanket with a rope through one end which fastened around his neck. With this blanket, which was quite large, he could lie on part of the blanket and cover himself with the rest of it. He used his boots for a pillow while in prison and ate corn bread and drank cold water.³⁸

³⁶Smith, D.H.C., IV, p. 25-37.

³⁷Ibid., III, p. 207.

³⁸Letter from Cordelia Morley Cox to Isaac Morley, Jr., June, 1907, in possession of LaRene Ipson Andersen, Salt Lake City, Utah.

Isaac Morley and twenty-two other brethren were released from prison on Sunday, November 11, 1838. The Prophet Joseph Smith was not included in the group. Austin A. King, the judge in Richmond, Missouri, where the trial was conducted, dismissed these twenty-three men by writing: "The above defendants have been discharged by me, there being no evidence against them"³⁹ The Prophet and others were kept in prison until the following April, at which time the civic leaders became so ashamed of their proceedings that Joseph and his prison companions were allowed to escape. They eventually reassembled with the Saints, who, by this time, were eking out an existence in Hancock County, Illinois.

While the Prophet was in prison in Richmond, General Lucas carried out the extermination order. The Saints were driven from their homes in mid-winter, and the bloody footprints of some, being made visible in the snow, could be traced into the state of Illinois. During the persecution in Missouri, about fifteen thousand Mormons were driven from comfortable homes and their property which amounted to almost two million dollars was taken from them.⁴⁰

Brother Morley anticipated the oncoming need to move from Far West as early as June, 1838. Charles Coulson Rich wanted to buy the Morley forty acre farm for one hundred

³⁹B.Y.J.H., November 12, 24, 1838.

⁴⁰Smith, D.H.C., IV, pp. 36-37.

sixty dollars so Elder Morley sold it to him. The contract provided that the Morley family might remain in the house until December of that year.⁴¹

In December, 1838, an eight-page memorial was drafted by a nine-man committee which included Isaac Morley, and was addressed, "To the Honorable Legislature of the State of Missouri in Senate and House of Representatives convened:" All the Missouri persecution was reviewed. This memorial, like most of the other memorials which were sent to the only tribunal on earth who could help the Saints, made no visible effect on them.⁴²

From a letter written by Bishop Edward Partridge to Joseph Smith, who was at that time confined in the Liberty Jail, one learns that, "Brothers Morley and Billings [are] settled twenty or twenty-five miles north of this place, Quincy, Illinois, for the present."⁴³ Since the members of the Church were so greatly scattered after fleeing from Missouri, Bishop Partridge thought the location settled by Morley and Billings was only temporary. It later proved to be an important settlement during the entire time the Church headquarters remained in Nauvoo, Illinois. At times the town was called

⁴¹ John Henry Evans, Charles Coulson Rich Pioneer Builder of the West (New York City: The Macmillan Co., 1936), p. 45.

⁴² Smith, D.H.C., III, pp. 217-224.

⁴³ Smith, D.H.C., p. 273.

"Morley's settlement," and at other times it was called
"Yelrom," or Morley spelled backwards.⁴⁴

⁴⁴Diary of Cordelia Morley Cox, in possession of Mrs.
Alice King, Manti, Utah.

CHAPTER V

"YELROME" -- "MORLEY'S SETTLEMENT" IN ILLINOIS

The period from March, 1839, until September, 1845, were years of intermittent peace for the Saints residing in Yelrome, Illinois. Yelrome, (Morley spelled backwards), or Morley's Settlement, was situated about twenty-three miles directly south of Nauvoo, Illinois, in the extreme south end of Hancock County. Eventually, many homes were burned by the mob in Yelrome and to insure the safety of the women and children, the Saints who resided there moved to Nauvoo.¹ The name of this settlement was eventually changed to Walker.²

Early in March, 1839, when Isaac Morley and Titus Billings first made plans to settle Yelrome, only one partial building was standing in the vicinity. This was the body of a tiny log house which was built by its owner to use as a claim to the property. This lone cabin was in great need of repair, since it had no floor, and the roof permitted

¹Andrew Jenson, "Lima," Encyclopedic History of the Church (Salt Lake City: Deseret News Press, 1899), p. 434.

²Walker, Illinois, according to the Rand McNally Commercial Atlas and Marketing Guide for 1964, p. 148, is shown to be no longer incorporated as a town for the population has decreased steadily since 1900, until now no person resides there.

snow and rain to filter through. There was no window to permit the sun's rays to penetrate into its dark corners. Brother Morley purchased this humble structure, built a chimney up the back wall, and moved his family into the sad-looking shanty. The shanty was small enough to permit the family tent to be draped over the entire structure, making the abode waterproof.³

Extremely cold weather accompanied by heavy snows prevailed during the spring of 1839; and since no member of the family had sufficient clothing to protect himself from the elements for any length of time, each took his turn gathering wood for the fireplace. As warmer weather approached, a large piece of land was cleared, planted into a garden, and eventually harvested. This productive vegetable garden provided the family with many foods which they so desperately needed. Moreover, wild fruits, such as strawberries, raspberries, blackberries and plums grew in abundance throughout the neighborhood. Such foods as walnuts, butternuts and hickernuts were stored; and during the next winter, many long evenings were enjoyed in cracking nuts and telling jokes.⁴ An addition to the cabin was built, and before the next winter approached, the Morley family, working together with the

³Diary of Cordelia Morley Cox, p. 17.

⁴"Incidents in Cox History", original in possession of Clare B. Christensen, American Fork, Utah.

Billings's, Cox's, and Whiting's were prepared to endure whatever conditions mother nature might provide.⁵

The Saints who had been driven from Missouri were scattered during the winter; but in the spring other refugees moved into the area settled by Morley and Billings. Shortly after the immigrants arrived, the settlement was surveyed for a town site; and Isaac Morley was honored by having the town named after him. After opening a coopering business in Yelrome, he found a market for his barrels in Quincy, Illinois, twenty-two miles away and enjoyed a fair degree of material prosperity from his labors.⁶ Father Morley employed twelve men in his cooper business, among whom was Elijah Gardner.⁷

Frederic Walter Cox established a chair shop at Morley's Settlement which also proved successful. The money received from the chairs sold in Quincy was used to purchase seeds, cloth, and many other material supplies for the settlement. The women sewed clothing by hand, as sewing machines were not available. The clothing was not fancy but the greater concern was that it be warm. The brethren were all clean shaven. They wore blouses, which were similar to our present

⁵A letter from Cordelia Morley Cox to Isaac Morley, Jr., June, 1907, in possession of Mrs. LaRene Ipson Andersen, Salt Lake City, Utah.

⁶Thomas C. Romney, op. cit., pp. 113-118.

⁷"Incidents in Cox History".

day shirts but the sleeves were much fuller. The color of the material purchased for men's blouses was often red. Dresses for the sisters were made from calico material which was fashioned by their own hands. Stoves were not employed for cooking food at Morley's Settlement. Instead, the old fashioned crane was used, where the kettle filled with food was swung over the open fire. Corn flour was used more often than wheat flour for making bread.⁸

On Thursday, October 22, 1840, a stake was organized in Lima, Adams County, Illinois, under the direction of Hyrum Smith. Since Lima was only two and a half miles southwest of Yelrome, Isaac Morley was appointed stake president, with John Murdock and Walter Cox as counselors. A bishop's court was organized with Gardner Snow, Clark Hulet, and Henry Dean in the bishopric, and James C. Snow as clerk.⁹ A branch of the Church had been organized in Yelrome prior to the establishment of Lima Stake. Isaac Morley had served as the bishop with Walter Cox and Edwin Whiting as his counselors.¹⁰ The

⁸ Mary Cox Whiting to Howard R. Driggs, January 2, 1909, in possession of Clare B. Christensen, American Fork, Utah.

⁹ Cordelia Morley Cox to Isaac Morley, Jr.

¹⁰ Smith, D.H.C., IV, p. 430; since the Presiding Bishop of the Church, Edward Partridge, did not die until May 27, 1840, while residing in Nauvoo, there is every indication that Isaac Morley was called to preside as bishop over the branch at Yelrome while he was still serving as first counselor in the Presiding Bishopric. Ibid., p. 432.

Saints, under the jurisdiction of this bishopric, developed a fairly substantial commerce and, while working harmoniously together, were happy.¹¹

The next Lima Stake conference was not held until the following October. Since, however, Yelrome was a halfway place between Nauvoo and Quincy many visitors stopped at Morley's Settlement while traveling to and from Nauvoo. Since many visitors were entertained in Yelrome, one woman exclaimed, "We scarcely know who we are getting a meal for!"¹² It was during this time that Elder Heber C. Kimball first began visiting Therissa, President Morley's fifteen year old daughter. A few years later, when Therissa was nineteen she became a plural wife of this apostle.¹³

As the economic outlook brightened for the Saints residing at Morley's Settlement, so also did the educational and recreational opportunities continue to improve. The first school in Yelrome was taught by Cordelia Morley who, on November 28, 1841, after having taught three months, turned eighteen years old. Originally, her twenty-one barefoot pupils, who ranged in age from eight to twelve years, met in a small log house twelve feet square, without a door, window or floor. Whereas, Cordelia taught them reading, arithmetic

¹¹Mary Cox Whiting to Howard R. Driggs, January 2, 1909.

¹²"Incidents in Cox History."

¹³Idem.

and history with a very limited number of text books, she did have a spelling syllabus for every student. During a conversation wherein Cordelia reflected back on the experience of teaching the children in Yelrome, she said "Oh how I loved them,"¹⁴

In 1842, a multi-purpose meeting house was completed in Yelrome to which Cordelia was given access. During the winter of 1842-43, another girl, Mary Cox, came to live in Yelrome and assisted Cordelia for the next two winters. The school enrollment increased each year; and the girls enjoyed unusual success. "We had a rule," Mary Cox Whiting later said, "we would give our services as long as good order was observed and no longer."¹⁵

A brother Merriam opened the first school for vocal lessons in Morley's Settlement, but he passed away a short time after enrolling a group of students. Frederic Walter Cox, an excellent dance instructor for the cotillion or quadrilles, re-opened the singing school; and some of the twenty-five singers who took instructions from him later boasted that they could "really sing."¹⁶

Prayer meetings, which nearly everyone attended, were

¹⁴"Incidents in Cox History."

¹⁵Mary Cox Whiting to Howard R. Driggs, January 2, 1909.

¹⁶"Incidents in Cox History."

conducted regularly two or three times a week in a grove at Yelrome; and the law of plural marriage was introduced to Latter-day Saints while they were residing in this settlement.¹⁷

Seven of the Twelve Apostles met in the home of John Taylor at Nauvoo, Thursday, October 7, 1841, to plan a conference for the Lima Stake. The quorum decided that, "A conference [should] be held at Father Morley's at Lima, on Saturday and Sunday, the 23rd and 24th."¹⁸

Members of the Twelve who attended the Lima Stake conference October 23 and 24, were Brigham Young (who was unanimously chosen to preside), John Taylor, and Willard Richards. President Young delivered the keynote address and was followed by President Morley. Elders John Taylor and Willard Richards, in their addresses, emphasized the great need for completing the temple which was under construction in Nauvoo. The Church leaders declared that the Nauvoo Temple should be completed "in preference to anything else that can be done, either by mental or physical exertion, spreading light, knowledge, and intelligence among the nations of the earth."¹⁹ James C. Snow, clerk of the conference, also recorded in the minutes that the stake membership currently stood at 424, with nine high priests, thirty-two elders, four priests, five teachers and four deacons.

¹⁷Idem.

¹⁸Smith, D.H.C., IV, pp. 439-440.

¹⁹Idem.

In the evening between sessions of this conference, President Morley and his counselors called all the brethren of the stake into a special meeting. The visiting apostles were also present and together they decided that the priesthood of the Lima stake should forthwith be more active in forwarding the construction on the House of the Lord in Nauvoo. This body of priesthood signified by their uplifted hands that they would willingly give a tenth of their time and property to complete the Nauvoo Temple under the direction of President Morley and his counselors.

The next morning when the conference reassembled pursuant to adjournment, Elder John Taylor delivered an address on the object of Christ's mission into this world. President Young and Elder Richards administered the sacrament after which President Young made some appropriate remarks concerning the priesthood, authority, and callings in the Church. President Morley pronounced the benediction on the conference.²⁰

Another conference, attended by Joseph Smith, was held in Morley's Settlement May 13, 1843. After arriving in Yelrome, the Prophet "tarried for the night with Brother Morley;"²¹ and the next day preached a sermon on, "Salvation Through Knowledge."²² After the Sabbath meeting, Joseph

²⁰Idem.

²¹B.Y.J.H., May 13, 1843.

²²B.Y.J.H., May 14, 1843.

Smith rode to Lima with Elders Woodruff, G. A. Smith and Morley. Meanwhile, the Prophet unfolded to Isaac Morley, Wilford Woodruff, and other members a choice thought. The writer believes Joseph Smith had reference to men such as Isaac Morley when he uttered the following statement which was recorded by Elder Wilford Woodruff:

The Value of Aged Men in Counsel

The way to get along in any important matter is to gather unto yourselves wise men, experienced and aged men, to assist in counsel in all times of trouble. Handsome men are not apt to be wise and strong-minded men; but the strength of a strong-minded man will generally create coarse features, like the rough, strong bough of the oak. You will always discover in the first glance of a man, in the outlines of his features something of his mind.²³

An illustration of the confidence placed in Elder Morley's judgment is demonstrated at the Lima Stake conference held June 11, 1843, in the home of Brother Amos Scott. President Morley conducted all of the meetings during this conference. After the choir sang and Elder Heber C. Kimball opened the final meeting with prayer, President Morley arose and explained to the Saints assembled: ". . .it is the privilege of the Saints to make their selection for President and Council." The motion was seconded and carried that Elder Morley continue in the capacity of Lima Stake President and retain his counselors. The bishoprics in the stake were

²³Idem.

also sustained by common consent, and President Morley "made some useful remarks with regard to appointing and selecting the high council."²⁴ He stated that these officers should be men of wisdom who observe the laws of God, including the word of wisdom. Unless a man be wise himself, he added, the likeliness of his making wise decisions for his brethren in an hour of danger is improbable. After a high council was sustained, Elder Kimball made general remarks concerning the word of wisdom. He closed his remarks by recommending that the Saints observe the counsel of President Morley.

The Lima Stake president gave the concluding address to the conference, in which he related the necessity for the selection of a town site. A motion was made, seconded, and carried that President Morley should appoint the new location.²⁵

Isaac Morley, who was nineteen years older than the Mormon Prophet was one of Joseph's close friends. The Prophet and his wife lived in the Morley home one winter in Kirtland, Ohio, and from that time a mutual understanding existed between them that they would always visit each other when in the same city. Whenever Father Morley was in Nauvoo, he visited the Prophet; and when the Prophet attended a conference in Yelrome, he stayed in the home of Isaac and Lucy Morley. While many, who Joseph thought were his friends,

²⁴Times and Seasons, Nauvoo, Illinois, IV, pp. 303, 316.

²⁵Idem.

eventually brought about his destruction, Isaac Morley was always a helpful servant to him. The Prophet recorded in his Journal for Wednesday, August 24, 1842, that Brother Morley and Newel K. Whitney had visited him.²⁶ On Monday, September 12, 1842, at the request of Joseph Smith, Brigham Young and Heber C. Kimball sent a report explaining the progress in the Lima Stake.

Dear Brother [Joseph]: Having commenced our mission yesterday, we held our first conference at Brother Morley's. We had a good time. The Brethren here are in good spirits. We ordained nineteen elders, and baptized twelve.²⁷

Two entries from the Prophet's daily journal, which point out the closeness and love of Brother Morley and the Prophet for each other are indicated in the following entries:

Thursday, July 27, 1843. I drove through the city with Father Morley in my carriage.

Friday, July 28, 1843. I was at home sick, and was visited by Father Morley.²⁸

In the middle of January, 1844, the Twelve Apostles wrote a letter to President Isaac Morley and the Saints at Yelrome. This letter justified the need for Joseph Smith's employing two or three clerks. The clerks were keeping records of the history of the Church, acting as scribes for the Prophet on statements such as the "Great Proclamation

²⁶Smith, D.H.C., V, p. 130.

²⁷B.Y.J.H., September 12, 1842.

²⁸Smith, D.H.C., p. 520.

to the Kings of the Earth" and the "Memorial to Congress." The work being done by the Prophet was faltering to some extent because his house lacked the provisions necessary to support his own family. The clerks, who had been working for Joseph Smith for some time, were faithfully donating their full time to the work of the Church and did not have life's necessities for themselves and their families. The letter requested the Saints under President Morley's jurisdiction to supply the extra cash they had available, as well as food stuffs, hand soap, and oil to keep the lights burning so the clerk's pen might stay in motion.²⁹ In March of the preceeding year, the Saints at Yelrome were requested to supply the Prophet's house with two milk cows, as many loads of wheat as possible, together with beef, pork, lard, tallow, corn, eggs, poultry and venison. At the time of the earlier request, the following promise was given to the Saints residing at Yelrome:

The measure you mete shall be measured to you again. If you give liberally to your President in temporal things, God will return to you liberally in spiritual and temporal things too.³⁰

The Yelrome Saints were extremely generous at both

²⁹ B.Y.J.H., January 15, 1844.

³⁰ Andrew Jenson, Historical Records (Salt Lake City: Deseret News Press, 1889), V-IX, 509.

opportunities to serve the Prophet's household. They gave of their means liberally, having faith in their Prophet's promise.³¹

Father Morley was in Nauvoo, Monday, February 26, 1844, attending a prayer meeting in the assembly room of the Mansion House. On this occasion the Prophet's uncle, John Smith, and his wife were annointed and received blessings. Though many Saints attended this meeting, the only other blessing mentioned in the Prophet's daily journal was the one given to Isaac Morley.³²

On April 21, 1844, Apostles Brigham Young and Wilford Woodruff once again attended the Lima Stake conference. These two brethren arrived in Yelrome on Saturday afternoon and spent the night with President Morley. On Sunday both apostles preached to the Saints in Lima, after which twenty-six elders volunteered for missionary service.³³ One week later Isaac Morley presided over a conference of elders assembled at Yelrome. The purpose of this meeting was to organize a quorum of high priests. Horace Rawson, Philip Gardner, and Joseph S. Allen were unanimously sustained as

³¹Idem.

³²Smith, D.H.C., v. p. 225.

³³Ibid., p. 342.

the high priest quorum presidency with a total of thirty-one high priest enrolled in the quorum.³⁴

While President Morley was assembled with the new high priest quorum in Yelrome, another meeting in another settlement closer to Nauvoo was held to consider plans to overthrow the Church. The leaders of this apostate Mormon group were the Law brothers (William and Wilson), Francis M. Higbee, Robert D. Foster, Austin A. Cowles, John Scott, Sr., Robert Pierce and Charles Ivans. This group taught that Joseph Smith was a fallen prophet and appointed William Law in his place.³⁵

Twelve days before Joseph and Hyrum were martyred in Carthage, Illinois, the Saints in Yelrome experienced renewed persecution from the mob. Several men called upon Elder Morley at his home and gave him a choice between three alternatives, namely: that he use his influence to encourage all the Latter-day Saints residing within the boundaries of the Lima Stake to take up arms with the mob and travel with them to Nauvoo to arrest the Prophet and others in that city; that the Mormons move their own families out of

³⁴Ibid., p. 346.

³⁵Ibid., p. 346-347.

Yelrome and into Nauvoo; or that the Mormons surrender their arms to the mob and remain neutral. Morley received this ultimatum Saturday and was given until eight o'clock Monday morning to notify all the brethren in the stake and report to the committee which of the propositions the people would accept.³⁶

Father Morley wrote a letter to Joseph Smith, informing him of the three alternatives the mob had given the Saints in the Lima Stake:

President Joseph Smith:

Sir.--Believing it to be my duty to inform you of the proceedings of a wicked clan against the Saints in this place, I, improve this opportunity. On yesterday, George Baker, in company with Joseph Barber, a Mr. John Banks, Luther Perry and one more, came to my house. Mr. Baker came to my door and said he had some business, and wished to speak with me. I went out into my dooryard with him, and he came in company with Mr. Banks and others. They informed me that they had three propositions to make to us. In the first place, yourself and about seventeen others had broken the law and good order of society; that we, the Mormon people, must take up arms and proceed with them for your arrest, or take our effects and proceed immediately to Nauvoo, otherwise give up our arms, and remain quiet until the fuss is over. We have until Monday morning next to make up our minds. We have made up our minds that we shall not comply with any of these proposals, but stand in our own defense. We have no signature from the Government, or any official officer, to accept of such wicked proposals.

We are informed that the company must be at Col. Williams' tomorrow morning at eight o'clock to proceed to Nauvoo.

³⁶B.Y.J.H., June 15, 1844.

I have thought it my duty to inform you of the proceedings here.

This from your humble servant,
Isaac Morley.³⁷

The day after the demands were issued to the Mormons, Joseph received Morley's letter and replied by writing,

Col. Isaac Morley:

Sir,--In reply to yours of this date, you will take a special notice of the movements of the mob party that is stirring up strife and endeavoring to excite rebellion to the government and destroy the Saints, and cause all the troops of said Legion in your vicinity to be in readiness to act at a moment's warning; and if the mob shall fall upon the Saints by force of arms, defend them at every hazard unless prudence dictate the retreat of the troops to Nauvoo, in which case the mob will not disturb your women and children; and if the mob move towards Nauvoo, either come before them or in their rear and be ready to cooperate with the main body of the legion. Instruct the companies to keep cool, and let all things be done decently and in order.

Give information by affidavit before a magistrate and special messengers to the Governor of what has occurred, and every illegal proceeding that shall be had on the subject, without delay. Also notify me of the same, and demand instruction and protection from the Governor.

Joseph Smith
Lieut. Gen. Nauvoo Legion³⁸

After Joseph S. Allen, a son-in-law of Father Morley, delivered Joseph's letter to the Saints at Yelrome, the Mormon settlers prepared many affidavits which were then sworn before the local magistrate and forwarded to Joseph

³⁷ Idem.

³⁸ B.Y.J.H., June 16, 1844.

Smith in Nauvoo. These affidavits contained personal threats from the mob committee to individuals residing at Morley's Settlement. As early as June 14, 1844, a Warsaw Signal extra contained testimony from President Morley. "We were afraid to stay there on account of the mob threatening to utterly exterminate us."³⁹ Six days later, on June 20, when an affidavit was prepared before Aaron Johnson, an acting justice of the peace, Brother Morley said the Saints had been compelled to leave their homes in Yelrome and flee to Nauvoo for protection. Later affidavits were similar to the one given by Isaac Morley, all of them outlining in detail acts of cruelty inflicted upon Mormon families because they would not comply with the wishes of the mob.⁴⁰

As the mayor of Nauvoo, Joseph Smith sent a copy of each affidavit to the Governor of Illinois, Thomas Ford, and one to the President of the United States, John Tyler. Under the same cover with the affidavits sent to President Tyler, Joseph Smith enclosed a plea for assistance. A portion of the plea stated:

I am sorry to say that the State of Missouri, not contented with robbing, driving and murdering many of the Latter-day Saints, are now joining the mob of this state for the purpose of the "utter Extermination" of the Mormons, as they have resolved. And now, sir, as President of the United States, will you render that protection which the Constitution guarantees in case of

³⁹Smith, D.H.C., v. p. 510.

⁴⁰B.Y.J.H., June, 20, 1844.

'insurrection and rebellion,' and save the innocent and oppressed from such horrid persecutions?⁴¹

One should notice the fact brought out in the above communication which states that mob force in Illinois was being supplemented with strength from the state of Missouri. Neither the governor of the state of Illinois nor President Tyler chose to act to prevent a continuation of the persecutions the Latter-day Saints received.

After the martyrdom of Joseph Smith, Brigham Young, being the senior member of the quorum of the Twelve Apostles, directed the affairs of the Church in conjunction with the quorum for three years. For a short time after June 27, 1844, when the martyrdom occurred, the persecution in Nauvoo ceased, partly because the mobsters felt they had succeeded in overthrowing the Church by killing its prophet. By early 1845, however, the mob leaders heard reports of the progress on the Nauvoo Temple, could see that the Saints were united and, therefore, recognized that the Church had not been destroyed.

During the lull in persecution, Isaac Morley and many of the original inhabitants moved back to Yelrome, where it was hoped that peace might once again prevail. On February 14, 1845, however, President Morley hurried to Nauvoo to report that five brethren had been arrested on

⁴¹ Smith, D.H.C., v p. 508.

a charge of larceny, and that he too was "wanted" by the law on a "trumped up" charge. Members of the mob secretly hid stolen goods in the vicinity of Morley's Settlement and then, having obtained a search warrant, returned to accuse several of the elders living there with theft. Of course, they searched knowing that, "Those who hide can find."⁴² President Brigham Young, at this time, advised Brother Morley to move his family to Nauvoo where they might be protected, and to forsake Yelrome.⁴³

President Morley, nevertheless, continued his residence in Yelrome, with other faithful Saints, until the next summer when he was counseled to place Solomon Hancock in charge of the remaining persons at that place and move his own family to Nauvoo. While in the process of loading the family furniture into wagons, Father Morley was accosted by mobsters and told to order his family into the dooryard. Straw was then taken inside, stuffed into the corners of the house and lit on fire. The Morley house, the cooper shop, and granary were completely destroyed by the fire. Thus Father Morley, like other captains have done, secured, insofar as possible the safety of those who desired to leave the sinking ship and then remained on board until, in this case, it smoldered upon the earth in a heap of ashes.⁴⁴

⁴²Preston Nibley, op. cit., p. 63; Warsaw Signal (Warsaw, Illinois), February 19, 1845.

⁴³B.Y.J.H.; February 14, 1845.

⁴⁴Andrew Jenson, Biographical Encyclopedia, op. cit., IV, p. 235.

A large mob invaded Morley's Settlement on September 10, 1845, and burned many other homes. The morning following the incident, Solomon Hancock sent word of the burning to President Brigham Young saying: "The mob have [sic] burned all houses on the south side of the branch, and left last evening for Lima; said they would return this morning as soon as light, and swear they will sweep through and burn every⁴⁵ thing to Nauvoo."

George W. Lang reported that he had been among the mob at Green Plains during the depredations there, and said that Esquire Hill of Lima told him that the mob forces were not to gather into large bodies, but rather should work in small groups. According to Lang, the Mormon enemies planned to

finish burning Yelrome; then they expected to attack some other places and drive the Mormons all into Nauvoo; that being accomplished they had further plans to move them from there by help from abroad.⁴⁶

A council consisting of the Twelve Apostles issued, on September 12, 1845, the following notice to the brethren living in Nauvoo.

Greetings:

The Council of the Church requests every man who has a team to go immediately to the Morley Settlement,

⁴⁵B.Y.J.H., September 10, 1845.

⁴⁶B.Y.J.H., September 13, 1845.

and act in concert with President Solomon Hancock in removing the sick, the women, and children, goods and grain to Nauvoo.⁴⁷

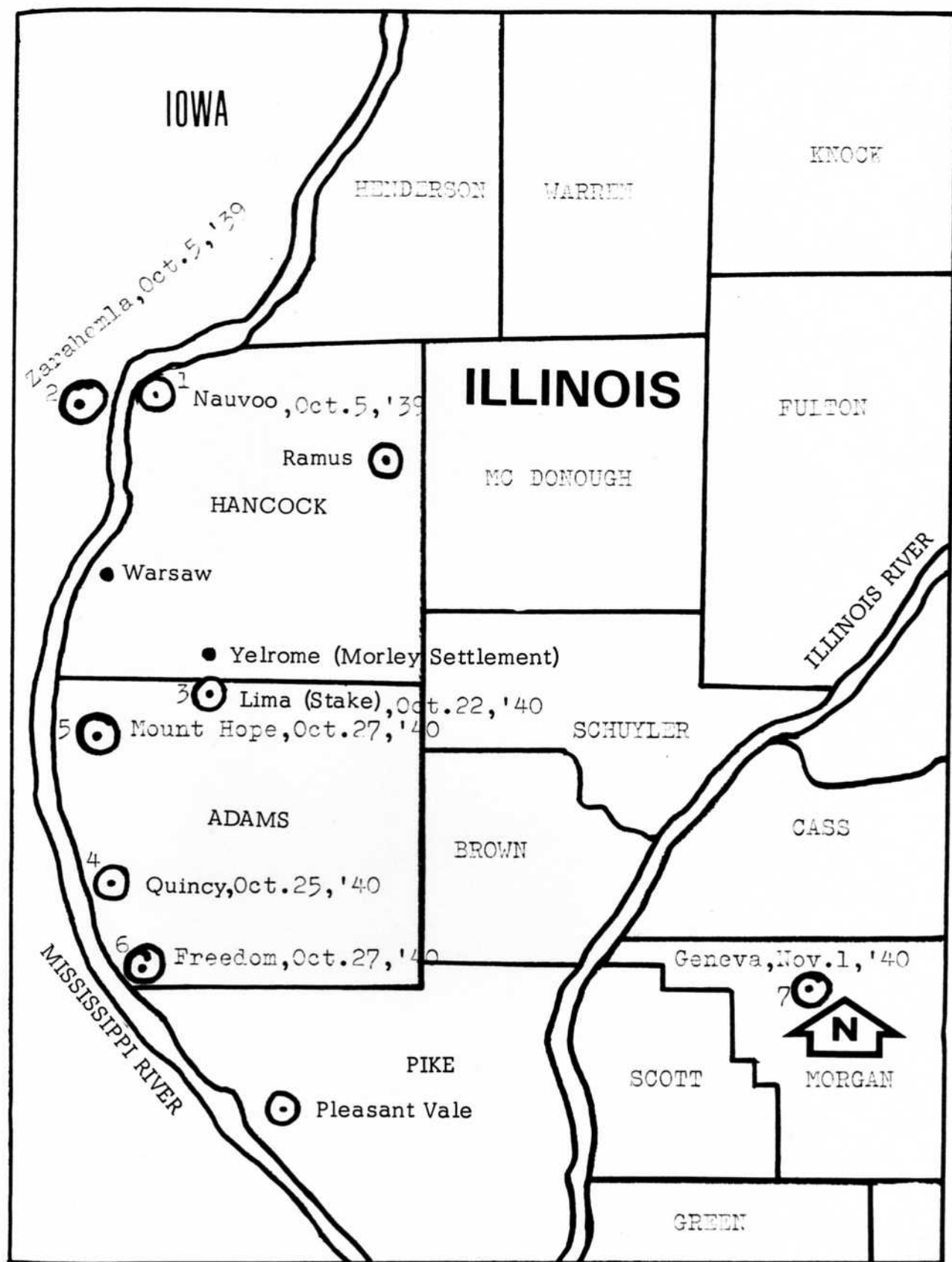
A few brethren were asked to remain in Yelrome and watch the movements of the mob. These men were instructed by the council not to resist the mobsters in their attempt to burn the houses but, insofar as possible, to save all the grain. They were also told to keep an accurate record of the mob actions and, if given the opportunity, to accept a proposition for peace.⁴⁸

By the end of harvest season, 1845, all the Saints from surrounding settlements, including those who had lived in Yelrome, moved into Nauvoo. The immigrating populace brought many thousands of pounds of grain with them. After it was placed in the storehouses, there was sufficient grain to "feed the whole populace of Nauvoo," if the people did nothing but feast on the grain and worship God, : for two years."⁴⁹

⁴⁷B.Y.J.H., September 12, 1845.

⁴⁸Smith, D.H.C., VII, pp. 441-442.

⁴⁹B.Y.J.H., October 24, 1845.



⊙ STAKES BETWEEN 1839-1846

CHAPTER VI

THE NAUVOO STAKE BECOMES EXILED FROM THE UNITED STATES

Between 1831 and 18^u36 the cycle of Mormon colonization followed a definite pattern. The members of the Church, in mass, were forced to leave their homes to settle elsewhere four times. These events showed that the Saints possessed a strength and courage that was coupled with a deep and abiding faith.¹ One of the Latter-day Saints who played a prominent role in the Mormon migration from Illinois to the Far West was Isaac Morley.

Commerce, Illinois, renamed "Nauvoo" the beautiful by Joseph Smith, was the first place the Mormon leader had sufficient time in which to execute plans for a cultural center. After the Saints worked diligently for five years the Mormon metropolis grew into the largest city in Illinois, with a temple, schools, social halls and plans for a university. Many houses were built of brick and stone, some of which are still standing today. No official census was taken in Nauvoo while Saints resided there but when Joseph Smith died, Franklin D. Richards, the Church Historian, placed the population at fourteen thousand. The governor of Illinois, Thomas Ford, set the population of Nauvoo at

¹William Edwin Berrett, The Restored Church (Salt Lake City: Deseret Book Company, 1961), pp. 157-160.

fifteen thousand persons at the close of 1845, and other historians have published estimates ranging from twelve to twenty thousand inhabitants.² On February 4, 1846, thousands of innocent Latter-day Saints, men, women, and children began leaving their homes for a new location somewhere adjacent to the Rocky Mountains.

Between August, 1845, when Isaac Morley moved to Nauvoo from Yelrome, and February 4, 1846, when he and his family left Nauvoo, he served for five months in the stake presidency there. Joseph Smith's uncle, John Smith, president of the Nauvoo Stake, selected Elder Morley as his first counselor and in the early part of September, 1845, he was set apart for this calling.³

A general council of the Church convened September 30, 1845, to consider the seriousness of the situation resulting from the house burnings at Morley's settlement. During the meeting, Mormon leaders decided that the Latter-day Saints should migrate to western America. As early as August 6, 1842, Joseph Smith prophesied that the Saints would go to the Rocky Mountains and become a mighty people. Definite plans were discussed which, when carried out, would partially fulfill this prophecy.⁴

²Idem.

³B.Y.J.H., September, 1845.

⁴B.Y.J.H., August 6, 1842.

The Nauvoo Temple site was dedicated and the cornerstone laid April 6, 1841: and by June 27, 1844 (the date of the martyrdom of Joseph and Hyrum Smith), one of the three proposed stories had been completed. President Brigham Young, sensing the need for the Saints to emigrate, inspired his people with a renewed desire to hasten the completion of the temple. Isaac Morley was one of the secretaries to the collector of revenues for the erection of the Nauvoo Temple.⁵ On May 24, 1845, the temple capstone was laid and the upper two stories completed.⁶

After three years without a general conference in the Church, another one commenced Sunday, October 5, 1845. The reason for the long lapse between conferences was given in a declaration by Joseph Smith in 1842.

There shall be no more baptisms for the dead, until the ordinance can be attended to in the font of the Lord's house; and the Church shall not hold another General Conference, until they can meet in said house. For thus saith the Lord.⁷

Five thousand Saints, including Isaac Morley's family, rejoiced for having the privilege of assembling for the first time in the house of the Lord in the city of Nauvoo. President Young gave a dedicatory prayer in which he presented

⁵Thomas C. Romney, op. cit., pp. 113-118.

⁶William Edwin Berrett, op. cit., p. 212; B.Y.J.H., May 24, 1845.

⁷Smith, D.H.C., VII, p. 456

the temple, as far as it was completed, for a monument to the liberality, fidelity, and faith of the Saints. Instructions were also given to the Saints. A number of brethren expressed gratefulness for the privilege of being able to worship God in this edifice. The members believe that the beauty and workmanship of this building compared favorably with that of any other house of worship in America.⁸ Conference continued the following day with the clerks listing Patriarch Isaac Morley as one of the Church authorities in attendance. Other church leaders who were in attendance with him included:

Elder Brigham Young, President of the Quorum of the Twelve Apostles; also Elders Heber C. Kimball, Parley P. Pratt, Willard Richards, John Taylor, George A. Smith and Amasa M. Lyman; Patriarchs John Smith and Isaac Morley; Presiding Bishops Newel K. Whitney and George Miller; also the authorities of the church generally.⁹

The first business to come before this session was the presentation of authorities for approval. President John Smith presented the quorum of Twelve Apostles as the presidents of the Church. This action was seconded and carried unanimously. He next presented each member of the Twelve, who were unanimously sustained with the exception of William Smith, brother of the Prophet, whom Orson Pratt rejected. President Isaac Morley proposed that William Smith be sustained Patriarch of the Church. Although this

⁸Ibid., pp. 456-457.

⁹Ibid., pp. 457, 460-461.

proposal was seconded, it was rejected. Elder Willard Richards was sustained to the office of Church Recorder and Historian. Moreover, during the meeting, President Brigham Young moved that:

Father John Smith be continued and sustained as president of this stake of Zion; and that Isaac Morley and Charles C. Rich be continued and sustained as his counselors.¹⁰

This proposal was seconded and carried unanimously.

The interior of the temple was not fully plastered or painted during the October conference of 1845, but by November 22, President Young recorded that the plasterers had "finished the attic story." On the 24, he stated that the painters had "finished painting the attic of the temple," and on November 29, he added,

I met with the Twelve, Bishops Whitney and Miller and a few others in the temple and laid the carpet on the main floor of the attic story, and also on several of the small rooms /making them/ ready for the first quorum to meet in.¹¹

The attic rooms were dedicated by President Brigham Young on Sunday, November 30, 1845. Seven of the apostles including Heber C. Kimball, Willard Richards, Parley P. Pratt, John Taylor, Orson Hyde, George A. Smith and Amasa Lyman were present on this occasion. Presiding Bishops Newel K. Whitney and George Miller were also in attendance, together with John Smith, patriarch and president of the

¹⁰ Idem.

¹¹ B.Y.J.H., November 29, 1845.

Nauvoo Stake, and his first counselor, Isaac Morley. These brethren, with a few others, were led into the attic story by President Young at 10 a.m. We are not informed concerning the nature of the morning meeting but at 12 noon the brethren sang, "Come All Ye Sons of Zion." Brigham Young wrote of this occasion:

I offered up prayer and dedicated the attic story of the Temple, and ourselves to God, and prayed that God would sustain and deliver us, his servants, from the hands of our enemies, until we have accomplished his will in his house.¹²

After the dedicatory prayer, John Taylor sang "A Poor Wayfaring Man of Grief." In Elder Heber C. Kimball's prayer during the same dedicatory service he asked "that the Lord would hear and answer the prayers of his servant Brigham, and break off the yoke of our enemies, and inasmuch as they lay traps for the feet of his servants, that they may fall into the traps themselves and be destroyed."¹³

Preparation for the first endowment work in the Nauvoo Temple began December 2, 1845. On December 3, President Brigham Young was engaged, with several of the Twelve, in preparing the temple for administering the ordinances of endowment. On December 10 and 11, 1845, the temple clerk recorded:

At 4:25 p.m. President Brigham Young and Heber C. Kimball commenced administering the ordinances of endowment.

¹²Idem.

¹³Idem.

At 5 o'clock Isaac Morley and his wife, Lucy, Joseph Fielding, Joseph C. Kingsbury and Cornelius P. Lott came in.

At 9:30 p.m. they assembled for prayer; Amasa Lyman was mouth.

They continued officiating in the Temple during the night, and until 3:30 a.m. of the 11th.¹⁴

Twelve leading brethren and their wives, along with Mary Smith, widow of Hyrum, and Agnes Smith, widow of Don Carlos, made up the first session for endowment work in the Nauvoo Temple. President Young and Heber C. Kimball remained in the temple all night, leaving only briefly the next morning to partake of a breakfast in the home of Joseph C. Kingston. They returned to the temple and continued officiating in another endowment session. Members of the second session who were privileged to receive their sacred endowments were "Isaac Morley and his wife, Lucy; Orson Spence and wife, Catherine; Joseph Young; Alpheus Cutler and his wife, Lois; Reynolds Cahoon and his wife, Thirza; William Clayton and his wife, Ruth; Cornelius Lott and his wife, Permelia; Mother Lucy Smith; and Mercy R. Thompson."¹⁵

Three days after the first endowment sessions were given, another meeting was conducted in the attic story of

¹⁴B.Y.J.H., December 11, 1845.

¹⁵Idem., It is interesting to note that Mrs. Lucy Smith, the mother of the Prophet Joseph Smith, received her endowments in this second group. This good little woman, now approaching her seventieth birthday, was unassuming and heart-broken over recent tragedies--she had lost her husband and four grown sons during the five years of her residence in Nauvoo. She too was still anxious and determined to do that which was required in order to secure eternal salvation. Smith, D.H.C., VII, p. 543.

the Nauvoo Temple. The Twelve and others with their wives were present. President Young made it known that Brother Morley was numbered with this group by stating: "After prayer and singing, Elders Isaac Morley and Charles C. Rich administered, and we partook of the sacrament."¹⁶

Brother Morley received his second anointing in the Nauvoo Temple on January 14, 1846, with Elder Parley P. Pratt officiating. Two women, Abigail Leonora Snow, born August 23, 1801, at Becket, Berkshire, Massachusetts, and Hannah Blakeslee [Finch], born March 19, 1811, at Woodbridge, New Haven, Connecticut, were sealed to Isaac Morley. Elder Heber C. Kimball officiated at this service with John and P. H. Young as witnesses. On January 22, 1846, the following women were sealed to Brother Morley with Brigham Young officiating: Hanna Sibley, Nancy Back, Eleanor Mills, and Harriet Cox. Willard Richards and Amasa M. Lyman served as witnesses. Betsy B. Pinkham was sealed to him on January 27, 1846.¹⁷

Joseph Smith, Jr., asked for the hand of Isaac Morley's daughter, Cordelia, before his death. Cordelia, however, was in love with another man at the time of the Prophet's proposal and therefore declined. On January 27, 1846, as she was at the altar about to be married, Heber C.

¹⁶Smith, D.H.C., VII, p. 545.

¹⁷Diary of Cordelia Morley Cox, 1904, in possession of Mrs. Alice King, Manti, Utah; for a complete listing of Isaac Morley's Family see Appendix C.

Kimball reminded Cordelia of Joseph's request and asked her to reconsider the proposal. Cordelia felt so strongly toward the Prophet by this time that she consented to be sealed to him. She was married to Frederic Walter Cox, Sr., for time only. Brigham Young acted as the proxy for Joseph Smith, Jr., in this sealing.¹⁸

Isaac Morley's youngest daughter, Therissa, was sealed to Heber C. Kimball eight days after Cordelia was sealed to the Prophet, or on February 3, 1846. Brother Morley and his wife Lucy were adopted and sealed to President Brigham Young's family the day before the Saints were driven from Nauvoo. Elder Heber C. Kimball officiated in this ordinance work with A. W. Syman as a witness.¹⁹

On February 4, 1846, Isaac Morley bundled his family into a wagon, crossed the Mississippi River, and started westward with many other members of the Nauvoo Stake.²⁰ This trip was to be the last one for Sister Lucy Morley for she died from exposure and the general hardships of the trip shortly after arriving at Winter Quarters, Nebraska. A poem entitled "Nauvoo Adieu" has been written

¹⁸Idem., The writer also interviewed Sister Verona Smyth of Manti, Utah, who verified this account. Sister Smyth is eighty-five years old and heard this story told by Cordelia. Frederic Walter Cox had taken Cordelia for his third wife which may help to explain why Cordelia was willing to be sealed to Joseph Smith.

¹⁹Idem.

²⁰B.Y.J.H., February 4, 1846.

for Lucy Morley. The words of the poem express the sorrow that attended the tragic exodus from this "miracle" city as the Saints traversed the frozen plains west of the Mississippi River.

NAUVOO ADIEU

We leave you, our city, our hope and
our pride,
Where our prophet preached, was honored
and died!
Our temple walls shining cold in the
sun,
Who's walls rose to heaven 'neath
trowel and gun.

In sweat and in anguish we made those
walls rise.
To have sacred blessings we cherish
and prize.
Our beautiful city, our churches and
schools--
We'll leave you all empty all idle
the tools.

Beside the work benches new shavings
lie curled,
Thus we are vanquished--to a wilderness
hurled.
Hark! that was a rifle, they threaten
us so;
No matter to mob if we die in our woe.

But God knew our trouble, He saw
our quick flight
And froze the great river quite over
last night.
Hark! That was a signal we must not delay
Too often has death in our pathway lay!

Scraps from the mantle, a few treasured
things;
Stuff in the bags the most needed things;
Take not a framed picture down from the
wall,
Too narrow the wagon, too long is the
haul.

Leave tongs and the shovel here by the
 hearth,
 No fire in the wagons no laughter nor
 mirth.
 Leave here by the door the mop and the
 broom!
 The wilderness wide henceforth is our
 room!

No shelter from winter save heaven's
 grim skies,
 The howl of the wind to echo our
 Sighs!!²¹

The Saints, under the leadership of Brigham Young, established three permanent camps between Nauvoo, Illinois, and Winter Quarters, Nebraska. The distance between these two locations is 252 miles, in a straight line, but the emigrating Saints traveled considerably farther before they reached Winter Quarters. The first group of pioneers traveled three months on the trail before they reached Garden Grove, the first permanent settlement, which was 150 miles west of Nauvoo.²² On April 24, 1846, a model city-building organization was established at Garden Grove under the direction of President Young. Three hundred fifty-nine laboring men were reported in camp from which one hundred were selected to make rails, ten to build fences, forty-eight to build houses, twelve to dig wells, ten to build bridges, and the remainder to clear land for plowing and

²¹Florence Harriet Allen Cheney, "An Intimate Collection of Poems" (Prove: Reproduced by Monroe Tyler, 1962), p. 19.

²²For a day-by-day account of the traveling see, Historical Records, V-IX, pp. 878-880.

planting.²³ By May 11, 1846, the majority departed from Garden Grove, leaving a large herd of cattle and flock of sheep with a small group of Saints under the presidency of Samuel Bent, Aaron Johnson, and David Fullmer. These brethren were responsible for harvesting 715 acres of grain and other crops, in order that those who followed would have a food supply. The objective of the Twelve was to bring all members of the Church to the Rocky Mountains with as little suffering as possible. Much suffering was alleviated as those who followed reached islands of refuge, such as the one established at Garden Grove.²⁴

On May 18, 1846, Father Morley's family arrived at Mount Pisgah, the second way-side station established for the migrating Saints. While at Mount Pisgah, Father Morley heard the good news that Elders Wilford Woodruff and Orson Hyde had returned to Nauvoo from their missions and had dedicated the parts of the temple which had not been completed when the Saints left in February. The dedicatory service was held April 30, in the presence of about twenty elders. The next day approximately three hundred people attended a mock service in this sacred edifice.²⁵

²³ Andrew Jenson, Historical Records (Salt Lake City: Deseret News Press, 1889), V-VII, p. 663.

²⁴ William Edwin Berrett, op. cit., p. 223.

²⁵ B.Y.J.H., April 30, 1846.

Leaving Mount Pisgah on June 2, Brother Morley, together with many other pioneers, proceeded west. By June 14, the advanced Mormon pioneer company had reached the east bank of the Missouri River. Because good spring water was available a short distance from the river those who presided decided to establish another rest camp in Iowa named Kaneshville.

While resting at Kaneshville, Father Morley was called to preside as the head of an incorporated council of twelve high priests.²⁶ The newly selected high council received an important letter of instructions signed by Brigham Young in behalf of the Twelve Apostles. The men making up the high council at Winter Quarters were Isaac Morley, George W. Harris, James Allred, Thomas Grover, Phinehas Richards, Herman Hyde, Andrew H. Perkins, Henry W. Miller, Daniel Spencer, Johnathan H. Hale and John Murdock.²⁷ The letter to this council stated,

We would instruct the High Council to ... advise all those Saints who will tarry here, as well as others who may hereafter arrive this season to use all the means in your power to have all the poor Saints brought from Nauvoo and locate them here for the winter, or, at either

²⁶Edward W. Tullige, Life of Brigham Young or Utah and Her Neighbors (New York City: n. p., 1877), p. 59; B.Y.J.H., June 14, 1846.

²⁷B.Y.J.H., June 14, 1846.

of the farms back as circumstances and your best judgment may dictate; and further, to oversee and guard the conduct of the Saints and counsel them, that the laws of God and good order are not infringed upon, nor trampled underfoot. It will also be expected that you will assist and counsel the bishops who are appointed to take charge of the families of those who are gone as volunteers in the service of the United States . . . It will also be wisdom and necessary to establish schools for the education of children during the coming winter in this region, and we wish you to see that this is done.²⁸

The advanced party crossed the Missouri River June 29, on a ferryboat constructed by skilled craftsmen. On the west bank of the Missouri River the last permanent encampment between Nauvoo and the Rocky Mountains was located at Winter Quarters, currently Florence, Nebraska, a suburb of Omaha. By December, this encampment consisted of 538 log houses and 83 sod houses which were inhabited by 3,483 people. The houses consisted generally of a single room, twelve by eighteen feet, with sod floor and roof and a good stone chimney.²⁹ Winter Quarters was divided into twenty-two wards, each being presided over by a bishop.³⁰

The Pottawattamie Indians were friendly toward the Mormons who were living on Indian land. Whereas Chief Big Elk, of the Omaha nation, wanted to be friendly toward the Mormons, there were some young men in his tribe whom he could not control. Therefore, the Mormons built a stockade around

²⁸Idem.

²⁹William Edwin Berrett, op. cit., p. 224.

³⁰Andrew Jenson, op. cit., p. 1,008.

Winter Quarters to corral the cattle and to prevent Chief Big Elk's warriors from stealing them. Among the difficulties the Saints encountered during the winter of 1846-47 was a serious illness which resulted from a lack of vegetables in their diet. The disease, called "Black leg" by the Mormons, is more commonly designated as scurvy. Many deaths resulted from this dread disease before potatoes could be purchased in Missouri to check the diet deficiency. Horse-radish, a leafy plant which was discovered growing a few miles above Winter Quarters at an abandoned fort, was made part of the diet and proved a great boon to the ill since it was a most excellent antidote for their illness.³¹

Isaac Morley's wife, Lucy, who was devoted to serving her family was weakened due to her arduous toil. Her obsession to see her family safely and securely established out west was not realized for, while at Winter Quarters, she contracted typhoid fever and after suffering for two months died on January 3, 1847.³²

Isaac Morley buried his wife in the "Mormon graveyard," situated at Florence, Nebraska. Three of his lovely grandchildren who died from lack of proper food and medical

³¹Ibid., pp. 893-894.

³²Vera Morley Ipson, "History and Travels of the Life of Isaac Morley Sr.," p. 16, in possession of Mrs. LaRene Ipson Andersen, Salt Lake City, Utah.

knowledge were buried in graves next to the one occupied by the body of their grandmother. These children belonged to Isaac Morley's daughter, Lucy Diantha and her husband, Joseph S. Allen.³³ The following poem is written about Sister Lucy Gunn Morley and depicts the spirit with which she met her trials:

LUCY GUNN MORLEY'S BURIAL

In Winter Quarters' testing hours,
You found a hard-earned grave;
Your precious life laid down in trust
Of Zion's noble brave.

Your willing poem gave me the west,
The West you hoped--the rose,
Your willing heart, lost there, its quest
Your hope--laid in repose.

You brought the east within your veins,
Its art and gallantry
To merge and share with those of strength;
Your life, a prophecy!

If I could write, with tear-filled pen,
Words on your pillared stone,
I'd write this to be seen of men,
To give honor to your bone;
Though heart and vein, laid down to rest;
Your faith still traveled to the WEST.³⁴

Three months after the passing of Sister Morley, Isaac Morley made the first day's journey with Brigham Young and the original pioneer company which left Winter Quarters Wednesday morning, April 7, 1847, en route, for the Rocky Mountains. Eight pioneer wagons made up the original company.

³³Diary of Cordelia Morley Cox, p. 17.

³⁴Florence Harriet Allen Cheney, op. cit., p. 21.

After ascending the hill west of the city, the group traveled seven miles on the Ponca Road and camped for the night about ten miles from Winter Quarters.

On Thursday morning, April 8, Brigham Young, Father Morley, and a few other brethren located a parcel of land with plenty of pasture and natural stables. A small stream of pure water supplied all the moisture necessary to make a farm prosper.³⁵ In addition to his high council responsibilities,

When Brigham Young was selecting men to work at summer quarters, he put Isaac Morley in charge of the 1st company.³⁶

The following day when President Young's pioneer company continued their trek, which eventually ended July 24, 1847, in the Salt Lake Valley, Isaac Morley remained behind to fatten cattle at summer quarters. Father Morley continued in charge until later that year when President Young returned to spend the winter and make preparations for other companies to migrate to the Great Basin.

Much confidence was placed in the spiritual powers of Father Morley; and while he presided over the high council he visited the wards in Winter Quarters and the branch at Council Bluffs, where many came to him for counsel and blessings.

³⁵E.Y.J.H., April 8, 1847.

³⁶Robert Glass Cleland and Juanita Brooks, ed. A Mormon Chronicle: The Diaries of John D. Lee 1848-1876 (San Marino: The Huntington Library, 1955), II, p. 251.

On December 2, 1847, Elder Arthemas Johnson, a brother who returned from the Salt Lake Valley with President Young, received a patriarchal blessing under the hand of Patriarch Morley at Council Bluffs, Iowa.³⁷

Only those persons who possessed a healthy attitude and knowledge about life could willingly accept the hardship which life on the Nebraska plains caused, without complaining. Father Morley seemed to accept his hardships and became a better man because of them. W. Mathews' classic statement concerning hardship might well have represented the basis of Morley's own attitude toward life. Mathews contended that,

The difficulties, hardships, and trials, of life, the obstacles one encounters on the road to fortune, are positive blessings. -- They knit the muscles more firmly, and teach self-reliance. --Peril is the element in which power is developed.

.....
It is not helps but obstacles, not facilities but difficulties, that make men.³⁸

³⁷Kate B. Carter, Our Pioneer Heritage (Salt Lake City: Daughter of the Utah Pioneers, 1959), II, p. 552.

³⁸Tryon Edwards, The New Dictionary of Thoughts (New York City: Classic Publishing Company, 1877), p. 245.

CHAPTER VII

GATHERING TO THE MOUNTAIN TOPS

On December 5, 1847, the Twelve Apostles met in Elder Orson Hyde's home, in Council Bluffs, Iowa, and unanimously selected Brigham Young President of the Church of Jesus Christ of Latter-day Saints. The new president chose Heber C. Kimball and Willard Richards for his counselors. By January 25, 1848, the First Presidency had begun re-organizing for the second trip to the Great Salt Lake Valley. Isaac Morley was sustained president of the new camp organization and Reynolds Cahoon and John Young were named as his counselors. Each member of the camp presidency was made a captain over one hundred persons in the first company.¹

John Young served as Morley's counselor for about one month after which time Brigham Young re-organized the camp, released John Young for an unknown reason, and selected William W. Major in his place. Meanwhile, the pioneers sustained Brigham Young as General Superintendent over all the emigration companies which left Winter Quarters that season. Daniel H. Wells was sustained aid-de-camp, with Horace S. Eldredge as marshal, and Hosea Stout, captain of the night guard.²

¹Andrew Jenson, op. cit., V-IX, p. 898.

²Smith, D.H.C., VII, p. 626.

The pioneers under the above named leadership left Winter Quarters on May 1, 1848, for the Great Salt Lake Valley which was located, according to William Clayton's roadometer, 1,031 miles westward.³

The problem of leadership has always been a difficult one to solve in the Church. Sometimes people are unable to accept the leader called by the presiding authorities. Such was the case with John D. Lee, a man who was called to be a captain over fifty in William G. Perkins' group of one hundred persons. After three days on the plains, angry feelings were manifested to such a degree that President Young called a council meeting to discern the reason for Lee's not being accepted by the group. President Young told the men in Perkins' company that "they could not better the nomination for a leader; that Brother Lee was a man of experience and well qualified for that place." Lee told the brethren that he had no ill feelings toward anyone in the company. When no man brought a charge against Captain Lee, President Morley explained that it was wrong not to accept a leader without a just and lawful reason. "Brethren," said Morley, "be united or you will smart for it. I am a friend of Brother Lee as I am to you all, but I know him to be a capable man and a man worthy of his station." At the conclusion of these remarks,

³William Clayton, Latter-day Saints Emigrants Guide 1848 (St. Louis: Republican Steam Press, Chamber and Knapp, 1848), p. 19.

Lee was re-sustained and accepted as a captain in Perkins' group.⁴

Since many incidents arose which caused the pioneers to become discouraged, periodically the Saints assembled to receive instructions and encouragement. On one occasion "President Morley spoke to them by way of encouragement, explaining that all are partakers of trials and afflictions, to be humble and confide in the promises of the Lord."⁵

President Morley's responsibilities can be more accurately realized if one knows something about the size of his company. According to Elder George Q. Cannon, the first company consisted of:

1,229 souls, 397 wagons, 74 horses, 19 mules, 1,275 oxen, 699 cows, 184 loose cattle, 411 sheep, 141 pigs, 605 chickens, 37 cats, 82 dogs, 3 goats, 10 geese, 2 hives of bees, 8 doves and a crow.⁶

The task of moving so many loaded wagons and loose animals demanded that every person obey the camp rules. Although many precautions were taken, incidents still arose which caused momentary chaos in the company. On Saturday, May 6, 1848, several Omaha Indians, dressed like pioneers, stole an ox from the camp. The next day a large company of Pottawattamie Indians came into camp with Mr. Miller, the Indian agent, demanding pay for the Mormons crossing over Indian land. A day later the difficulty was settled by

⁴Cleland and Brooks, op. cit., I, p. 32.

⁵Andrew Jenson, op. cit., VIII, p. 902.

⁶Idem.

giving the chiefs presents, but a double guard was posted as a precautionary measure for the next few nights.⁷

During the first month on the plains, spring rains stopped pioneer travel for as much as three consecutive days. Upon reaching the Elk Horn River, the pioneers had to build a raft to ferry the wagons to the opposite bank. The river was nine rods wide, three feet deep with a swift current which added to the hazard.⁸ A child of John Nep, though no details have been located, was drowned on May 26, while the company was camped on the east bank of the Elk Horn River.⁹

The first company averaged less than one mile a day during the month of May. They terminated the month's travel on the west bank of the Elk Horn which was twenty-seven miles from Winter Quarters.¹⁰

Pioneer travel during June proved more successful than it had been the preceeding month. On the evening of June 30, 1848, the first company camped at Cold Springs, which was situated 266 miles beyond the Elk Horn River. At this point they were 738 miles from the Great Salt Lake Valley.¹¹

⁷Hosea Stout Diary, Original in Possession of Brigham Young University Library, Provo, Utah, III, pp. 236-243.

⁸William Clayton, op. cit., p. 4.

⁹Hosea Stout, op. cit., pp. 243-245.

¹⁰Idem.

¹¹William Clayton, op. cit., p. 223.

Several members of the company died in June and a number were seriously injured. Elder John Taylor's wife arrived in Winter Quarters from Batavia, New York, just in time to start West. She died one month later, however, after suffering complications from the measles. She and five other Saints were buried on the same day in shallow graves. On June 5, Sister Groves fell out of the front of her wagon and the heavy wheels ran over her leg and breast. Although her leg was broken, her life was preserved. Four days later, Oliver Duncan, a member of the first company, "fell off the wagon tongue and the wagon ran over his leg and broke it."¹² Some Omaha Indians made an attack on the company stock on June 15, wherein Brothers Ricky and Egan received serious wounds in the fray. A child of John Kay's died the following day. Two days later, "John Cox's child was killed by a wagon running over it."¹³

Timber was scarce throughout much of June, and in place of wood, buffalo chips were used for fuel. Although the chips supplied the necessary heat, on wet mornings an odor was produced from the smoldering fuel which made camp life unpleasant. Several hunters were appointed to supply fresh buffalo meat for the camp. Often, in a single day the pioneers passed thousands of buffalo going in the opposite direction. The temptation became so great that many men

¹²Hosea Stout, op. cit., 243-245.

¹³Ibid., IV, 1-2.

could not resist leaving their responsibilities with the wagon train to kill the huge animals just for sport. One man who was present when this deviation from camp rules occurred wrote,

The hunting fever seized the brethren, and they, regardless of the previous arrangements to let hunters kill our meat, often ran and left their teams pursuing and shooting at the buffalo all day. Many were killed and left out and but a few were brought into camp.¹⁴

The brethren who left their wagons to kill buffalo demonstrated recklessness in every principle of good order, and President Brigham Young took occasion to reprove them for their useless killing.

After coaxing an ox team all day in eighty-five to one hundred degree weather, the guards often found it difficult to stay awake on the night guard. Difficult or not, the presidency constantly tried to impress the importance of this duty, and men were tried for their felony when caught asleep. On Saturday, June 24, Hosea Stout recorded, "Tonight W. J. Norton was tried for being found asleep on guard last night." On Tuesday, June 27, he wrote in his diary, "Seth Dodge was tried tonight for being found asleep on guard."¹⁵

During July, through a united effort on the part of the pioneers, President Morley's company traveled 336 miles nearer to Great Salt Lake Valley. From the La Prele River,

¹⁴Ibid., p. 3-5.

¹⁵Idem.

where they camped on July 31, they were still 429 miles from their destination.¹⁶ In a three months period, through rain, mud, and scorching heat, they pressed forward, having completed a distance of 602 miles from Winter Quarters.

Because of the vastness of the Great Plains, the pioneers found travel much the same in July as it was in June. By July 12, however, a gradual change occurred when they saw Chimney Rock in the distance, which indicated they were approaching the mountains. Prickly-pears and wild sage became the most prominent type of plant life and the grass diminished each day.¹⁷ On the same day that the first company saw Chimney Rock, several supply wagons, having left Church headquarters three weeks earlier, met them. A large company of Sioux Indians also came into camp to trade articles with the Saints. These Indians impressed the pioneers as being more intelligent than either the Omaha or Pottawattamie Indians they had encountered on the trail. They were too proud to beg for food, and the men would not condescend to trade in small articles like moccasins. They commanded their squaws to do it for them.¹⁸

On July 16, while the pioneers were assembled in a Sabbath day meeting, Elder Morley made a motion that President Brigham Young's and Elder Heber C. Kimball's companies be

¹⁶William Clayton, op. cit., p. 12.

¹⁷Idem.

¹⁸Hosea Stout, op. cit., pp. 5-8.

divided into eight smaller companies. He explained how smaller companies would help make the arduous chore of pulling the wagons easier for the cattle and more pleasant for the people. The dust created by several hundred wagons traveling together was disagreeable.¹⁹ The Saints could see that Morley's plan would make a more functional organization; therefore, the motion was seconded and carried unanimously. President Young selected Isaac Morley to take charge of the first company, with Daniel Carns in charge of the second; C. G. Weeb, over the third; and President Young was in charge of the fourth. Elder Kimball selected three men in addition to himself to take charge of the other four companies.²⁰

As the trek of the smaller companies pressed forward, those assigned to bring up the rear were kept informed of the progress made by the advanced companies. Occasionally the "Camp Journal" was placed in the notch of a tree in some prominent place; at other times it was placed in a post fixed in the ground where it could be seen. When whitened buffalo skulls were found near the road, messages were scribbled on them with pencils and left for the later companies to read.²¹

On July 20, the companies camped adjacent to Raw Hide Creek, and, for the first time since the origin of the

¹⁹Andrew Jenson, op. cit., p. 904.

²⁰Cleland and Brooks, op. cit., pp. 58-59.

²¹Andrew Jenson, op. cit., p. 904.

journey, they did not employ the night guard.²² Elder Morley and President Young met at the latter's camp and decided to cross over to the south side of the North Platt River the following morning. This would save the teams from drawing their heavy loads through the sand. About dark, Captain John D. Lee and Wilson G. Perkins rode to President Young's camp and found him and Brother Morley "enjoying themselves first rate upon the melodious charm of the drum and violin."²³

The pioneers continued their journey during the month of August. President Morley led his company across the thirty foot wide Fourche Boise River, on past Independence Rock, through Devil's Gate, and finally to the summit of South Pass by August 31. When the mileage for August was totaled, company members learned that they had traveled 298 miles closer to their destination. The first company had now traveled eight hundred miles from Winter Quarters, having left there on May 1. Only 231 miles now separated them from the Salt Lake Valley.²⁴

The soil between Chimney Rock and Fort Laramie produced huge sage brush in abundance. This type of dry grey

²²Hosea Stout, op. cit., pp. 8-11.

²³Cleland and Brooks, op. cit., p. 63; Isaac Morley, when first drafted into the War of 1812, under Captain Clark Parker, was made the company musician. Morley played the fife; which is a small shrill musical pipe resembling the piccolo flute, during his army experience. Later in life he also played the snare drum occasionally for entertainment. From official documents received from General Services Administration Office, Washington, D. C., See Appendix C.

²⁴William Clayton, op. cit., p. 15.

bush often reached a height of ten feet with branches six inches in diameter. Great white fields of alkali, often six inches deep on the surface had to be crossed which caused further monotony to the Saints. On August 17 another express party from the Great Basin reached the pioneers and brought them the joyful news that many teams and wagons had been sent to assist them.

Throughout the latter part of August, the temperature was extremely hot during the day and water froze every clear night. At the same time, many oxen died; and when the heat of the day caused them to decay, the odor became so offensive that it was necessary to bury the beasts when they died. Finally, on August 30, forty-five wagons and teams reached the pioneers with supplies. President Young became ill with mountain fever on the last day of August. He was quick, however, to assign Isaac Morley, Reynolds Cahoon, and William Major to take fresh teams and supplies to those companies further back on the plains, that their suffering might also be alleviated.²⁵

The pioneer companies traveled an average of ten miles a day during the first twenty-three days of September. They traveled the remaining 231 miles evading the early mountain snows of that year. On September 3, a few more teams met the companies to lend additional strength to the

²⁵Hosea Stout, op. cit., pp. 17-20.

weakest teams. From Fort Bridger the teamsters drove their animals, with whip and holla, until they reached Bear River's 7,700 foot elevation. From there, a short but very steep descent was made to Echo Creek with huge tree stumps tied to the wagons for drags to help hold them back. Bishop Daniel Carn's wife died during the night of September 16, and was buried with a simple ceremony before the company moved onward. Hosea Stout's diary entries for the 22nd and 23rd relay in a descriptive manner the anxiety of the first 1848 pioneers to reach their destination.

Friday, September 22: [We] waited for morning with impatience which would terminate our journey.

Saturday, September 23: [We] started early, dark heavy clouds turned into hard rain and wind which extended over the valley. We could not enjoy the view of the valley because of the dark rain. We passed through the Forts and encamped on the west side where there were hundreds of wagons already encamped. When the rain stopped, the mountain tops were covered with fresh snow which fell while it rained here. All the houses built were in the Fort of which there were 3 adjoining each other and half mile long by 40 rods about.²⁶

Father Morley's wagon was among the first to enter the valley that season. Before pioneer travel ended that year, however, one thousand additional Saints reached their homes in the mountain tops.²⁷ The journey across the plains took 130 days. Now, with the trip complete, a sense of freedom and rededication to God attended all those who entered the Great Salt Lake Valley with the first company.²⁸

²⁶Ibid., pp. 20-24. ²⁷Andrew Jenson, op. cit., p. 905.

²⁸Hosea Stout, op. cit., pp. 24-25.

The day following the first company's arrival, a Sabbath day meeting was conducted in the Bowery. There Elder Morley joyously met his friends who had reached their mountain home one year earlier. Others who had enlisted with the Mormon Battalion in 1846 were also embraced joyfully. During his visits, arrangements were made for him to move his family to Sessions Settlement, a location a few miles north of the temple block, where the present city of Bountiful now stands.²⁹ President Young commended the Saints in Salt Lake Valley for the industry which they demonstrated during his absence. After praising the Saints, he announced that a general conference would convene on October 6.

The October conference continued for two days, during which time Elder Charles C. Rich was sustained stake president in Great Salt Lake City. He replaced "Uncle" John Smith who was appointed Presiding Patriarch in the Church.

The following poem possibly expresses a few of Elder Morley's thoughts as he reflected on his pioneer experiences from Winter Quarters to the Rocky Mountains:

PIONEER NEED

Why need, for pain on the trail?
 Why the sighs and sorrowing wails,
 While all the miles with oxen slow
 And blistered feet with hunger and woe?

²⁹Family History of Florence Harriet Allen Cheney, 1942, in possession of the L.D.S. Church Genealogy Library, Salt Lake City, Utah.

Why the need of the way-side grave,
 Why the need to prove hearts were brave,
 Why the panting and sore distress,
 Were these to prove the truths express?

But the tramp of feet through weary days
 And prayers at dusk in desert ways;
 Must test the heart, the soul, the strength,
 To prove man's faith in God at length.

Rails could have brought the greater speed,
 But robbed the soul of powerful need.
 God in His heaven knew it best,
 To have souls tried, who came out West.³⁰

In December, 1848, the pioneers began a project which was designed to combat a serious problem created by the loss of grain and stock which had been either eaten or wasted by animals and birds. The pioneer brethren chose to check the problem in a manner that would test the skill of the participants. Pests such as the wolf, wildcat, cougar, mink, bear, eagle, hawk, owl, crow, and magpie were responsible for killing Mormon livestock and eating their valuable crops during the first year in the valley. On Saturday morning, December 23, several brethren met in the home of Heber C. Kimball to plan the hunt. President Brigham Young elected John D. Lee and John Pack captains to carry on a war of extermination against the "wasters and destroyers."

Following a short period of deliberation, five articles were drawn up and entered into by the opposing captains. Both captains selected ninety-three men, Isaac

³⁰Florence Harriet Allen Cheney, "An Intimate Collection of Poems" (Provo: Reproduced by Monroe Tyler, 1962), pp. 20-21. (Mimeographed.)

Morley, Jr. being chosen by Lee. The five articles provided that: (1) Following the hunt, the men of both teams were to participate in a social dinner with their ladies at the home of Captain Pack. The team which accumulated the smallest number of points was to bear the expense of the festivities. (2) Each hunter could earn points for his team by producing evidence of his kill. The right wing of each crow counted one point; each magpie, hawk, or owl counted two; the wings of an eagle, five; and five points were allowed for each pole cat and mink; the skin of a wolf, fox, cougar, or wild cat, ten; and a bear or panther, fifty. (3) The hunt was to begin December 25, 1848, and continue until March 1, 1849, at which time all wings and skins were to be produced for counting, beginning at 10 a.m. The victory festivities were to follow the final counting. (4) Isaac Morley and Reynolds Cahoon were to be the judges and were to designate the winning team. Thomas Bullock was to keep a record of each team member's kill and publish a list of successes for each hunter. (5) The hunter who produced proof of greatest success was to receive public recognition on the day of the feast.

On Christmas morning, the report from guns was heard in every direction and hundreds of crows were reported slain.³¹ The competition continued; and on March 1, the "scalps" were counted by the judges. Of the ninety-three men chosen for

³¹Cleland and Brooks, op. cit., pp. 82-83.

each team, forty-seven were successful for John Pack and thirty-seven for John D. Lee. Isaac Morley, Reynolds Cahoon and Thomas Bullock, the clerk, called at President Brigham Young's office to report the slaying of game. Pests killed by Pack's team numbered two wolverines, two hundred forty-seven wolves, one hundred fifty-one foxes, ten minks, five eagles, three hundred seventy-seven magpies, and five hundred fifty-eight crows. The total carnage for Pack registered 5,332 animals and birds. Lee's team killed eighty-four wolves, sixty-five foxes, four eagles, one hundred thirty magpies, three hundred forty crows, making a total of 2,110 animals and birds slain by the losing team. John Pack's team destroyed 3,220 more rodents than did John D. Lee's team; hence the winners were guests at the feast sponsored by the losers. Because of the success of both teams, the loss of grain was noticeably less in 1849. Enough quill were furnished the Church clerks to last for several years.³²

On February 12, 1849, Elder Charles C. Rich was ordained a member of the Quorum of Twelve Apostles. The following day nineteen wards were organized in the city, and on February 16, Isaac Morley was sustained president of the high council. Three days later he was set apart by President Brigham Young. President Young admitted that he arranged the high council according to age, and since Morley was the oldest, Isaac was selected president.³³

³²B.Y.J.H., March 1, 1849. ³³B.Y.J.H., February 19, 1849.

The day after he was set apart, Elder Morley took Reynolds Cahoon and John D. Lee, at President Young's request, to lay hands on and pray for the recovery of Brother S. A. Dunn who was confined to his bed with chronic rheumatism. After having comforted this man, the elders retired to the high council room where they and the other high councilmen sang "The Mountain Standard," a song recently composed by Elder Parley P. Pratt. After the song and a prayer, a planning meeting for the high council was conducted by the President.

On Thursday, April 26, 1849, a regular fast-day service was conducted in the bowery. Even though a strong southerly wind arose before the meeting started, many Saints gathered to fast and pray, and hear President Isaac Morley, Apostle John Taylor, and Patriarch John Smith speak. During the meeting, the Nauvoo Legion was re-organized and was composed of two cohorts, four regiments in a cohort, two battalions in a regiment, and five companies in a battalion, with Major General Daniel H. Wells in command of the whole legion. Isaac Morley was lieutenant in a company made up exclusively of men over fifty years of age. The company was called the "Silver Grey."³⁴

The Mormons, having been driven from the boundaries of the United States, caused no little concern to the National

³⁴B.Y.J.H., April 26, 1849.

Government officials. The government wondered whether or not the Mormons would continue to call themselves Americans and live under the flag of that nation, or raise some other flag as their standard of liberty. As early as August 7, 1846, while at Winter Quarters, Colonel Thomas L. Kane, a stalwart friend of the Latter-day Saints, questioned Brigham Young respecting the relationship of the Church to the United States Government. President Young said the Mormons intended to settle either in the Great Basin or in Bear River Valley and that they intended to fly the American Flag because they loved the Constitution but were opposed to mobocracy.³⁵

A letter signed by Brigham Young dated at "Omaha Nation, August 9, 1846," was sent to President James K. Polk. It contained six resolutions which indicated the relationship of the saints with the United States Government. The fifth resolution which dealt with the geographical location the Mormons planned to place under a territorial form of government, was as follows:

(5) Resolved, that as soon as we are settled in the Great Basin we design to petition the United States for a territorial government, bounded on the north by the British, and south by the Mexican dominions, and east and west by the summits of the Rocky and Cascade mountains.³⁶

Senator Stephen A. Douglas and Governor Thomas Ford, one a national and the other a state government official,

³⁵Roberts, C.H.C., III, p. 414.

³⁶Ibid., p. 415.

tried to persuade Joseph Smith, before his death, to establish an "independent government" in the Great Basin.³⁷

On January 28, 1850, Almond W. Babbitt, Deseret's representative to congress, was introduced into the house by Mr. Linn Boyd of Kentucky. Even though he was accepted by the house and senate with a majority vote, he was delayed for six months, or until July 20, in obtaining his seat. When finally seated, false accusations had been brought against the Church by uninformed and designing men who hoped to prevent a territorial government from being permitted in the Great Basin. John Wentworth, a representative from Illinois, charged the Mormon leaders with "a desire for a kingly government." Moreover, William Smith, brother of the Prophet, and Isaac Sheen charged that fifteen hundred Mormons took an oath of treason against the United States in order to avenge the blood of Joseph Smith. This alleged oath contained a clause that parents would teach their children to carry out hostilities against the nation but, "keep the same a profound secret now and forever."³⁸ These and other testimonies against the Church helped delay statehood for Deseret.

On July 4, 1848, President James K. Polk officially announced that the Great Basin region was part of the United

³⁷Ibid., pp. 420-422.

³⁸Ibid., p. 419.

States. After the treaty of Guadalupe-Hidalgo, on February 2, 1848, the United States claimed ownership to the northern section of Mexican Territory. Even though the Mormons had not been living on U. S. soil, they were flying the flag of that country to show their allegiance. Before February 1, 1849, the Federal Government refused to provide any type of government in Deseret. The population in the valley, approximately ten thousand inhabitants, was increasing rapidly; hence a civil government of some type was considered necessary by the colonists. Therefore, they accepted the responsibility of instituting one, and sent out a declaration to all the inhabitants within a thousand mile radius announcing a convention beginning March 4, wherein the propriety of organizing a territorial or state government would be considered.³⁹

This independent government was intended to be provisional, and was to give way to any other type instituted by the Federal Government. The constitution for the new State of Deseret was drawn up by a committee of ten men, Albert Carrington being the chairman. The organization provided for a governor; a legislature consisting of two houses, the senate and house of representatives; other state officials, and a judiciary.⁴⁰

³⁹Ibid., pp. 417-418, 422-423.

⁴⁰Levi Edgar Young, The Founding of Utah (New York City: Charles Scribner's Sons, 1924), p. 225.

The first election was held March 12, 1849, at the Bowery in Great Salt Lake City. The constitution was adopted and the following state officers chosen:

For Governor: Brigham Young
 Secretary: Willard Richards
 Chief Justice: Heber C. Kimball
 Associate Justice: Newell K. Whitney and John Taylor
 Marshal: Horace S. Eldredge
 Attorney General: Daniel H. Wells
 Assessor and Collector: Albert Carrington
 Treasurer of Roads: Joseph L. Heywood⁴¹

The bishops in the Salt Lake Stake were elected magistrates to serve in a civil capacity.

The senate selected Newel K. Whitney, president; Thomas Bullock, clerk; and John Scott, sergeant-at-arms.

The following senators presented their credentials, were qualified, and took their seats: Isaac Morley, Reynolds Cahoon, Newel K. Whitney, John Smith, Pheneas Richards, Shadrack Roundy, William W. Phelps, John Young, Daniel Spencer, Joseph Fielding, Cornelius P. Lott, David Pettigrew, Abraham O. Smoot, and Charles C. Rich.⁴²

On September 9, 1850, Almond W. Babbitt conquered the opposition, and the Federal Government created its own order of government for Utah. Congress, however, disregarded the name Deseret, which was requested by the citizens who lived in its boundaries, and named it "Utah." A territorial form of government replaced the provisional one, but Brigham Young continued as the governor. Utah did not receive her statehood for forty-six years or until 1896.⁴³

⁴¹Roberts, C.H.C., III, p. 427.

⁴²Kate B. Carter, Our Pioneer Heritage (Salt Lake City: Daughters of the Utah Pioneers, 1959), VIII, p. 89.

⁴³Roberts, C.H.C., III, p. 434.

According to Brigham Young, when no temple is available for the Lord's servants to receive endowments, the tops of certain mountains are designated for this sacred work. About one mile north of temple block the Lord sanctioned a place purified and holy, where Addison Pratt could receive his endowments. The peak, designated as Ensign Peak was used for this purpose. On Saturday, July 21, 1849, President Brigham Young presided at this ceremony with Elders Isaac Morley, Parley P. Pratt, Lorenzo Snow, Erastus Snow, Charles C. Rich, Franklin D. Richards, Levi W. Hancock, Henry Harriman and Jedediah M. Grant assisting with the ordinance.⁴⁴

Isaac Morley, a prominent figure in the community, participated in the original July 24 parade which commemorated the first pioneers to enter Salt Lake Valley which event was in fulfillment to the prophecy of the ancient prophet Isaiah.⁴⁵ The first parade of this kind occurred two years after the Pioneers entered the Great Salt Lake Valley:

Twenty-four Silver Greys led by Isaac Morley, patriarch, each having a staff painted red at the upper part and a bunch of white ribbon fastened at the top. One of them carried the stars and stripes bearing the inscription, "Liberty and Truth."⁴⁶

⁴⁴B.Y.J.H., July 21, 1849.

⁴⁵Isaiah 2:2.

⁴⁶Deseret News and Telegram (Salt Lake City), July 23, 1961.

A more detailed description of some other entries in the parade is as follows:

Following the marshall were the Nauvoo Brass Band, two troupes of bishops (12 in each) bearing ward banners, 74 young men dressed in white with gold crowns and carrying copies of the Constitution and Declaration of Independence; 24 young ladies in white with wreaths of white roses on their heads and each carrying a Bible and Book of Mormon, Brigham Young and other Church Leaders, and 24 Silver Greys led by Patriarch Isaac Morley.⁴⁷

In October, 1849, after Isaac Morley had served as president of the Salt Lake Stake High Council for one year, Henry G. Sherwood was appointed president in his place. Brother Morley's pioneer adventures did not end when he reached Salt Lake, for he was called to preside over a number of families who were sent to Sanpete Valley, located 134 miles south of Salt Lake, to establish a new settlement.⁴⁸

⁴⁷Deseret News (Salt Lake City), July 20, 1962.

⁴⁸Andrew Jenson, op. cit., V-IX, p. 277.

CHAPTER VIII

COLONIZING AMONG THE LAMANITES¹

Father Isaac Morley was chosen to lead the first group of colonizers to settle among the Indians in Sanpete County, Utah. On June 14, 1849, Chief Walker, of the Utah Nation, requested the Mormon pioneers settle Sanpete Valley. According to Brigham Young, "When Walker had filled his pipe, he offered the Lord the first smoke, pointing the pipe and stepping toward the sun."² Walker, after recognizing his sun god, passed the peace pipe around the ring, first to the elders present and ending with the Indians. This ceremony signified peace between the Mormons and Walker's tribe, and from that time plans were laid for a group of Saints to move into Sanpete Valley.

About two months after the Walker interview, Brigham Young sent a party, led by Parley P. Pratt, to explore Sanpete Valley. One objective was to select a site where Brother Morley's company could develop a productive settlement.

¹The name "Lamanite" is given to some of the western American Indians. The Book of Mormon identifies some of these Indians with descendents of Lehi's family who left Jerusalem in 600 B.C. and sailed to America. II Nephi 5:20-25.

²Other Indians may have worshiped the sun. When the first Mormon settlers reached the Provo River in March, 1849, a band of Timpanogos Indians met them. Dimick B. Huntington was required to raise his right hand and swear by the sun that his people would not drive the Indians from their land or deprive them of their rights. Roberts, C.H.C., III, pp. 460-461.

Sanpete, according to Elder Pratt's report, had potential for becoming an asset in a Great Basin empire.³ There were three Mormon colonies in Utah which preceeded the one in central Utah. These were, Salt Lake City; Ogden, thirty-eight miles north of the Mormon mecca; and Provo, forty-four miles south of Church headquarters. The latter two colonies preceeded the one in Sanpete Valley by only a few months.

In order to gain a better understanding of the Indian⁷ people, one should examine a few incidents in the life of Chief Walker and the mountain tribes. Walker was born in or about the year 1808, on the banks of the Spanish Fork River in a location known by the natives as PEQUI-NARY-QUINT, which signifies "Stinking Creek." The odor which the name suggests is created from warm sulphur springs which flow into the river from one of the canyons through which it passes.⁴ Walker was one of seven sons who, with the exception of one who was physically maimed, were all exceptionally good athletes. His brothers, each of whom displayed other qualities of leadership in the tribe, were Arapeen, Groceepeen, Sanpitch, Ammon, Tibbinaw, and Yankawalkits.⁵

³Milton R. Hunter, Brigham Young The Colonizer (Independence: Zion's Printing and Publishing Company, 1945), p. 38.

⁴Roberts, C.H.C., III, p. 462.

⁵A. B. Sidwell, "Reminiscences of Early Days in Manti," 1889, in possession of Brigham Young University Library, Provo, Utah.

Walker's father was chief of the Utah Nation until he was shot in the back by a Timpanogos tribesman. Two of the old chief's sons, Walker and Arapeen, whose proper name is Senior-roach, took revenge on the assassin by sneaking into the Timpanogos lodge and killing four persons of that tribe. Although Walker was not officially sustained by his tribe, he assumed command of the Utah Nation from the time of his father's burial.⁶

Walker's name was anglicized from "Walkara" long before the coming of the Mormons to Utah. With the advent of the white man, Walker's name was prefixed with the English name Joseph. When this handsome Lamanite Chief led Morley's company into Sanpete Valley, he was called Joseph Walker.⁷

In May, 1844, when Fremont met Joseph Walker in the Sevier Valley, he found his band of warriors well armed and owners of good mounts. Under the watchful care of Walker, this band of Indians earned a livelihood by robbing. Instead of attacking and killing their victims, they surrounded them and purchased the best horses with nominal gifts.⁸

⁶Piercy and Brodie, op. cit., pp. 277-280.

⁷Roberts, C.H.C., III, p. 463.

⁸Idem.

Although the Utahs were able to care for their needs fairly well, other of the mountain tribes like the Piedes displayed a sorrowful example of human ingenuity. They possessed scarcely a horse and were compelled to travel on foot. Their houses, which were seldom over five feet high, consisted of a few boughs of sagebrush or stunted greasewood that were laid up in a manner to break the force of the wind.

During storms, they would sometimes seek shelter among the cedars. They built small fires, being too lazy to gather much fuel. Arrowheads made by the Piedes for hunting were usually made of greasewood, occasionally of flint or steel, and they were never over an inch and a quarter in length. Not having weapons appropriate for killing the few deer in the mountains, the Piedes lived principally on mice, rabbits, snakes, lizards and insects, but even this kind of game appeared scarce.⁹

Walker kept his warriors supplied with good horses through an annual foray to California, where he would steal between eight hundred and a thousand mounts from the Mexicans. Often, Sanpete, one of Walker's generals after whom the valley was named, led the foray when Walker did not feel like going himself.¹⁰

⁹Ibid., p. 482n.

¹⁰Ibid., p. 483n.

Walker's father was murdered in 1843; and about two years later, as the tribe representative, Walker rode into the Uintah Valley to trade goods with some white traders. While there, he became very ill and claimed that he beheld a vision. According to one account, his spirit was taken to heaven, but his body remained warm for the twenty-four hours it lay in a lifeless state. The spirit, after ascending to heaven, saw a host of angels; but none would speak to him. After a time, he beheld God, who called him PANNACARRA-QUINKER, which signifies iron twister. He was told of a future mission he must perform on the earth and that he would not yet be permitted to remain in heaven. During the time Walker's spirit did remain in heaven, however, many friendly white men were revealed to him who were moving onto the land which belonged to his people. Walker was commanded to be friendly to the white settlers, for they would educate his people and make them happy.¹¹

Possibly the alleged vision of Chief Walker explains the reason Walker came to Salt Lake Valley for successive seasons and generously offered President Brigham Young free virgin land. Walker, though his methods were pagan, wanted to be friendly with the Mormons from the beginning. He asked the Mormon leader to send white men among his people to teach them how to build houses and till the soil.¹²

¹¹Piercy and Brodie, op. cit., pp. 277-278.

¹²Andrew Love Neff, ed., History of Utah 1847 to 1869 (Salt Lake City: Deseret News Press, 1940), pp. 155-156.

Parley P. Pratt's exploring party to southern Utah returned prior to the October, 1849, general conference of the Church. Elder Pratt discussed the feasibility of making a settlement in Sanpete, and the Church leaders accepted his recommendation. The following day, in the first session of conference, the idea of extending a settlement as far south as Sanpete was presented to the general membership and accepted unanimously. The present site of Manti, though the whole valley looked promising, was selected by the exploring party as the best location for settlement.¹³

Signs of permanency for the Church in Utah were becoming more evident by the October conference of 1849. The Perpetual Emigration Fund was organized, several general authorities were called to serve in foreign missions, a carrying company was established that would transport goods and passengers from the Missouri River to the Great Salt Lake Valley, the Deseret Dramatic Association was organized, and the settlements at Ogden and Provo were, by common consent, elevated to the status of cities.¹⁴

The Great Basin empire was beginning to take shape; the time came for Elder Morley to organize the pioneering party that would accompany him to Sanpete Valley. Brigham Young planned that this new settlement would provide another

¹³The Deseret News (Salt Lake), January 31, 1935.

¹⁴Andrew Jenson, Church Chronology (Salt Lake City: Deseret News Press, 1899), p. 38.

patch in the sparsely blocked network of a wild and untamed country. President Brigham Young did not lack vision concerning the taming of the desert. In 1847, while still at Winter Quarters, he sent a "General Epistle. . .to the Saints," who were mostly of the working or middle class societies. President Young counseled them to migrate west as soon as preparations would permit, bringing choice seeds of every kind and "everything that will gladden the heart or cheer the soul of man."¹⁵ Those who owned modern machinery were encouraged to bring either the actual tool or a model that could be duplicated after they reached the valley. Bring "every implement and article within your knowledge that shall tend to promote the comfort, health, happiness, or prosperity of [our] people."¹⁶

Franklin S. Larocco has penned five verses which typify the negative feelings of many Latter-day Saints upon first reaching the Great Basin valleys; and, as well, their changed attitudes after witnessing some success in maturing their crops.

THE VALLEY OF PROMISE

Bleak, desolate land that I have led my people to.
Oh, Lord! is this that promised land where we might build
anew a kingdom unto thee?

¹⁵B.Y.J.H., April 1, 1847.

¹⁶Idem.

Swiftly the winds blow hot across the barren desert sand. Oh, Lord! Dost thou think we can build in this forsaken land a kingdom unto thee?

My people weary and reflect on loved ones buried neath the sand. Their strong faith wanes as they behold this---this wilderness---this "promised land." A kingdom unto thee?

Remove the veil before their eyes. In vision let them see the desert blooming as the rose that thou hast shown to me. Thy kingdom let them see.

In prayer they kneel and then arising see no longer sand but waving grain, cool streams, tall trees, at last! "The promised land!" Sing praises unto thee! Sing praises unto thee!"¹⁷

Isaac Morley chose Seth Taft and Charles Shumway to assist him in the colonizing expedition to Sanpete. While these men were the ecclesiastical authority over the families who went with them, Nelson Higgins, a veteran of the Mormon Battalion, was selected to take charge of the military responsibilities.¹⁸ The Nauvoo legion loaned the company a cannon which was towed behind the last wagon. Most of the colonizing families were not selected until the day of departure. President Brigham Young on the departure date, October 28, 1849, spoke at a public meeting in Great Salt Lake City to recommend only healthy families enlist. About noon, the thirty volunteer families began the trek to Sanpete and while proceeding through

¹⁷A copy of this poem is in the possession of the writer of this work.

¹⁸Andrew Jackson Judd, "A History of Manti," p. 1, in possession of the Brigham Young University Library, Provo, Utah.

Fort Utah, added twenty more families to the company.¹⁹

President Morley secured the services of Chief Joseph Walker, leader of both the Utah and Sanpitch tribes, to guide the Mormon families to their new home in the Sanpete Valley.²⁰ During the twenty-six day journey, the Chief became better acquainted with the company's leader and began to develop an abiding faith in his pale-face friend.

From Church headquarters, Walker led the company into Utah Valley, past the small Mormon settlement at Fort Utah, and still further south to where the present city of Nephi stands. At this point the company turned east, and from there the tall Indian chief led the company through Salt Creek Canyon, which opens up to form the Sanpete Valley.²¹ Since the canyon walls were steep, every abrupt turn gave the appearance of a dead end. A descriptive account of the colonist's travel through Salt Creek Canyon is provided by Mrs. A. B. Sidwell.

With pick and shovel in hand, filling a gully here, smoothing a projection there, with the men often walking all day while the women drove the teams, these hardy pioneers made their way through Salt Creek Canyon.²²

¹⁹Deseret News (Salt Lake), January 31, 1935.

²⁰Diary of Cordelia Morley Cox, pp. 14-15.

²¹Hunter, op. cit., p. 244.

²²Sidwell, op. cit., pp. 1-3.

One day a number of brethren left the company to locate a better trail and were not back when night camp was made. Until the hearty laugh of "Thop" Shoemaker was heard coming nearer the camp through the darkness, those in camp were almost hysterical not knowing what danger might have befallen them.

The detachment with which President Morley traveled this particular day did not arrive in camp until the above mentioned scouts had returned. His detachment, too, was unavoidably detained. When the company pitched their tents on November 21, 1849, for the first time Mormon families slept in Sanpete Valley. Charles Shumway not only discovered "Shumway" Spring near this camp but also suggested to President Morley that this location be made the company's permanent settlement. No decision was made that night, however.

The following morning, Morley called a council meeting relative to the advisability of remaining at Shumway Spring. He was not satisfied with the location and felt constrained to proceed about three miles southward. Pointing with a prophetic finger to an eminence rising in the distance, he said, "There is the termination of our journey in close proximity of that hill. God be willing, we will build our city [there]." ²³ Other men in the company felt the location was

²³ B.Y.J.H., November 22, 1849.

a poor choice. Seth Taft gave vent to his feeling by exclaiming, "This is only a long, narrow canyon, and not even a jack-rabbit could exist on its desert soil!"²⁴ Father Morley opposed the idea of leaving the valley by saying in a manner indicative of self conviction, "This is our God appointed abiding place; and stay I will, though but ten men remain with me."²⁵ He also declared that if the brethren would labor harmoniously together and give the soil a chance to be productive, they would "see no longer sand but waving grain, cool streams, tall trees, at last! The Promised Land!"²⁶

Throughout the length of this council meeting at Shumway Spring, Chief Walker did not indicate his feelings toward the location for Mormon Settlement. On an earlier occasion, June 14, 1849, Walker said to Brigham Young,

I was always friendly with the Mormons, as I hear what they say and remember it. It is good to live like the Mormons and their children. I do not care about the land, but I want the Mormons to go and settle it.²⁷

In other words, Chief Walker was pleased that the Mormons settled near his people.

The company was not entirely free from illness or injury during their journey from Great Salt Lake City to

²⁴Sidwell, op. cit., p. 3.

²⁵B.Y.J.H., November 22, 1849.

²⁶Poem by Franklin S. Lorocco.

²⁷B.Y.J.H., June 14, 1849.

Sanpete Valley. Among those who suffered were Captain Higgins infant daughter who became very ill at the Salt Creek Canyon encampment and died a few days later; Sister Mary Lowery, who severely fractured her ankle at the same camp; and "Thop" Shoemaker, a young man of sterling qualities who died shortly after the company arrived on City Creek.²⁸

The majority of the company readily chose to remain with Father Morley at the site actually chosen by Elder Parley P. Pratt, while a few argued against the location. Several reasons indicate why so much confidence was placed in President Morley's decision. By November, 1849, the Church was nineteen years old, still in its teen-age youth. The organization was enjoying growing pains like any normal youth of the same age. This young Church had already passed through many flames of hardship and persecution, and Isaac Morley had been on the front lines in practically every battle. He was now in his sixty-fourth year, being forty-four years older than the Church, but he had become an adherent to its doctrines before the Church celebrated its first birthday. He learned obedience through his sacrifices and trials in the Church. He had proved his leadership qualities while leading many Saints from Winter Quarters to Great Salt Lake Valley. Moreover, President Morley was called

²⁸Sidwell, op. cit., p. 4.

to his present position by the living prophet of his day and was accepted by common consent by all those over whom he was currently presiding.

By the evening of November 22, the pioneers reached "the termination of [their] journey in close proximity of that hill."²⁹ Here a second council meeting was held to conclude the matter as to where they would settle. Seth Taft, Nelson Higgins, and several other men manifested anxiety in attempting to convince the remainder of the council that the whole company should continue the journey as far south as the present site of Gunnison. Taft again uttered his oft-quoted speech, "This is only a long, narrow canyon, and not even a jack-rabbit could survive its desert soil."³⁰ After several men expressed their feelings, Morley arose and in a most solemn manner opposed again the prolongation of the journey by saying, "We behold the stake driven by P[arley] P. Pratt in his exploration of this valley, this is our God appointed abiding place." His speech was considered "little less than INSPIRATION!"³¹ After Isaac Morley had spoken, most Saints decided to make themselves as comfortable as

²⁹Hunter, op. cit., p. 224. The hill spoken of is the same prominent hill on which the Manti Temple now stands.

³⁰Sidwell, op. cit., p. 3.

³¹Idem.

circumstances would permit.³²

Whereas individual family camp sites dotted the area around City Creek for two days, on November 24, the presidency requested every family to locate on the south side of "Temple Hill."³³ All but four or five families complied with the request and these individuals felt the better plan was to stay on the banks of City Creek where water was easily accessible, rather than carry water in buckets 150 yards to camp.

During the first winter in Sanpete, the Saints lived in three types of shelters. Log cabins were the best type of protection from the elements, but only a few of these cabins were completed before the snow became too deep for gathering logs. The majority of the colonists, including Morley, made dugouts in the south side of Temple Hill and were fairly comfortable. A few families turned their wagon boxes on end and with canvas covers stretched across them for wind breaks, camped on City Creek. With the first signs of heavy winter, however, some of the colonists who were living in the their wagon boxes also began to prepare dugouts in the side of the mountain. Others actually lived the entire winter in their wagons but suffered from the cold more than the rest.

On December 13, 1849, Chief Joseph Walker, who left the colonists upon their arrival to the Sanpete location, returned with several hundred Indians to establish a camp about one mile north from where the Mormons were located. Indians

³²Deseret News (Salt Lake City) January 31, 1935.

³³A current photograph of the south side of temple hill is inserted with other illustrations at the end of Chapter 11.

and white men alike suffered from the cold that winter; in fact, the Indians said this winter was the worst they could remember.

Whereas the lack of food was the most serious problem the colonists faced during the winter of 1849-50, they permitted the Indians to use for a food supply the frozen carcasses of the cattle which died regularly. The loss of Mormon stock, in this instance, was likely a blessing in disguise, because the Indians, rather than turn hostile toward the colonists, thought them princes for their generosity.

A statement from Carter's Treasures From Pioneer History, sets the mood for this pioneer drama:

Yesterday, as time is reckoned historically, a caravan of covered wagons halted upon the crest of Salt Creek Canyon and Father Morley, with his company of 224 pioneers, looked down upon a strange virgin valley--Sanpete. It was November. Early frosts had turned the valley as brown and hard faced as old Chief Sanpitch who hunted the valley for food.³⁴

Now the people were faced with the momentous task of developing a settlement in this wilderness.

³⁴ Kate B. Carter, Treasures of Pioneer History (Salt Lake City: Daughters of the Utah Pioneers, 1956), V, pp. 539-540. Usually the whites retained the Indian names for places. Sanpete was the name of a great chief who once lived in Sanpete valley. Sanpitch was another chief for whom the major river in that valley was named.

CHAPTER IX

THE FIRST YEAR IN MANTI

Whereas a fort was not completed at the Sanpete settlement prior to January 1, 1850, due to a heavy snow storm which commenced that date, and which rendered further construction of the fort impossible; the lonely colonists were dependent on the overhanging cliffs of a cold, snow covered mountain to protect them from winter's elements. Snow filled clouds laid one blanket after another in the cradle-like valley throughout January. Like an over-protective mother with her new born infant, mother nature was preparing her valley with sufficient moisture to mature crops the next summer. Under the circumstances, however, she almost covered President Morley's company with more winter bedding than could be comfortably enjoyed.¹

Snow soon lay three feet deep and the cattle were ✓ unable to find grass. Men, with help from the older boys, ✓ made a desperate attempt to save the livestock by uncovering pasture with hand shovels. In February, the clouds vanished and the sun caused a brilliant glare to be reflected off the crusted snow and blind many workmen. Each day, younger boys, who were not snow-blinded, led the men to and from the pasture where they continued their labors. Whereas the Indians burned

¹A. B. Sidwell, op. cit., p. 10.

the dry grass shortly before the Saints arrived, this Sampsonian task of uncovering sufficient feed for the cattle was made even more difficult. Even after several acres of land were cleared there was not enough grass to keep all the cattle alive, and, therefore, some of the weaker stock died almost every day.²

Pasture for the cattle was located two miles south of the pioneer encampment near some warm springs. Except for fire tenders, the livestock were left alone during the night. Since there were wolves and coyotes in abundance, the horns of the cattle were sharpened, giving the livestock a better chance to protect themselves against the ravenous attackers. Every precaution was taken to save as many cattle as possible, but, of the 250 brought into Sanpete Valley in November, only 100✓ remained alive when the snow melted.³

The branch presidency sent a party of twelve men to Church headquarters, early in January, 1850, for supplies. On their return, an Indian uprising caused the party to remain at Fort Utah several days; and after continuing their journey, they became snow bound in Salt Creek Canyon. Tabian, one of Chief Walker's brothers, found the destitute men and led one of them to the Sanpete settlement. When President Morley learned the reason for the supply train's delay, he and a few other men immediately fitted snow shoes onto their

²B.Y.J.H., February 20, 1850.

³B.Y.J.H., February 20, 1850.

boots and walked to the location of the stranded supply wagons. The eleven men who remained with the wagons to guard the supplies were found safe but very cold. The supply wagons remained snowbound until March 1, 1850, but in the meantime, supplies were hauled on hand sleds back to the settlement in sufficient quantities to sustain the colonists.⁴

Diverse incidents occurred which disheartened the people living in Manti during the first year. On one piercing January night, two babies were born and wrapped in a single cow hide to keep them from freezing to death.⁵ After this and similar ordeals, Father Morley encouraged the unhappy Saints by exhorting them to diligence, faithfulness in their individual and family prayers, and good works. Put the Lord to the test and receive the blessing earned,⁶ he would say. He made them believe that their settlement would one day be among the best in the mountains. Because of President Morley's courage and magnetic leadership, the Saints continued to unite their efforts and remained free from panic.⁷

One member in the colony rejected the counsel of the branch presidency and stated, "Neither God, angels or Brigham

⁴Idem.

⁵Willard Luce, "How Firm A Foundation," Utah Magazine (July, 1947), pp. 22-23.

⁶B.Y.J.H., February 20, 1850.

⁷Idem.

Young had anything to do in locating this place" for settlement.⁸ Since evidence of other charges more serious than the first was supplied against the transgressor, he was excommunicated from the Church on January 27, and fined twenty-five dollars.⁹

On February 20, Isaac Morley reported to President Brigham Young:

We are in as good circumstances as could be expected with the measles in our midst and living on "Mormon" fare. [united order] which you well understand. The measles have made a general sweep through this part of the country and many of the natives have died. When Walker came within two days travel of our company, he sent for me. I met him eight miles out and gave medicine to twenty-four of his people on the first visit. Arropine's [sic] child, which was then dying, as I thought, lived until the next day and died on the way to this place. In obedience to counsel, I have attended them ever since. They have died, but only one under my care. Walker says that the Sanpitches would all have died, and many of his men, too, had we not been here. Four deaths have occurred in the camp since we arrived, namely Nelson Higgins's youngest child, Mr. Shoemaker's son (about 17 years old), John Warner's child which died at birth, and Bro. Cable's daughter. The sick got better, but met with a relapse from exposure.

[Although hard times have prevailed,] the prospects are brightening and the thermometer this morning stands at 39 degrees F. . . . We draw our wood on hand sleds a half a mile--good wood and enough of it, too. Pine trees are plentiful within four or five miles of us. We are erecting a school house 20 by 26 feet of beautiful pine logs, which I think will be finished in a few days.

Mr. Barney Ward arrived here yesterday, bringing the express from Gen. Daniel H. Wells, giving an account of

⁸ Idem.

⁹ Idem.

the battle fought in Utah Valley the day before he left. We called a council and invired Walker, who came with his attendants. The case was made known to him through Mr. Ward. Walker said, "Let them fight it out; all is right; if your big captain does not interfere. I will not; all is right; the Utes are bad; they will not take my counsel; they have killed my son Battee. I feel bad. I want them (the Mormons) to make me some presents of guns, blankets, etc., and I will be satisfied. I want the Mormons to stay here and plant and sow, and do us good, and we will be friends. If the Utes will fight and be killed, it is all right."

We all parted with good feelings and friendship.¹⁰

Chief Walker instructed Arapeen and all natives in that region not to fight the Mormons, but to come and eat their bread, or "tiegup" (an ^{Indian} word describing their persistant [^] begging). Walker was willing to trade valuable furs, oxen or ponies for "tiegup." However, before trading with the Indians, Morley asked President Young for advice by writing, "It seems to be a trying time all around, and those who have the most wisdom can make a display of it for the most good."¹¹ Whereas goods were occasionally exchanged, the Indians were not required to give something in exchange everytime they received food from the colonists.

Chief Walker warned the colonists about a band of non-conformist warriors in his tribe who desired to kill the Mormons. He admonished the colonists not to travel in groups smaller than eight or ten and always to be well armed.¹²

¹⁰ Idem.

¹¹ Idem.

¹² Idem.

After the winter had finally passed, the Saints decided to name their new settlement. Since Father Morley continued to direct and inspire the colonists, they asked him to choose a name for their town. Being an ardent student of the Book of Mormon, President Morley decided on a name mentioned in that work--Manti.¹³ Manti was a Nephite city situated near the head waters of the Sidon River and was the most southerly city of importance in that region. There was also a land of Manti inhabited by Nephites and situated in the western half of the South American continent.¹⁴ Nehor, an ancient Book of Mormon character, murdered Gideon and then was carried to the top of a hill named Manti where he was executed by the Nephites.¹

An interesting story is told by Isaac Morley Allen, a grandson of Father Morley, concerning Chief Walker's disposition which apparently changed according to the circumstances he faced. One should not consider Walker an enemy to Morley, however, for shortly after this occurrence, Walker showed an over-abundance of faith in his pale-faced brother by submitting to the baptism of water and spirit by the hands

¹³The Deseret News (Salt Lake City), January 31, 1935.

¹⁴George Reynolds, A Complete Concordance of The Book of Mormon (Salt Lake City: Deseret Book Company, 1957), pp. 447-448.

¹⁵Alma 1:15.

of his friend. To illustrate that civilized men have difficulty understanding tribal customs, an act of cruelty inflicted by Walker upon his mother is related first. This incident was totally accepted by the tribe who witnessed it.

Walker demonstrated no sense of emotions but instantly decided, on one of his troubled days, to end the mortal existence of his aged mother. She was small, wrinkled, and did not give the appearance of one who possessed fortitude and strength. The Chief brutally attacked her with his fists and a knife. Each blow landed squarely on the skull, any one of which would have ended a normal person's life. This plucky creature made good her escape by slipping from her son's grasp and hid in the bullrushes of Sanpitch Swamp for several days. Eventually, when she thought her son's wrath had cooled, she crawled back to the wickiups where Walker let her drag out a tentative existence. A common practice among the Indians was to lasso the oldest squaws in the tribe, drag them into pens with a rope, and then lock them up so the old ladies would starve to death.¹⁶

About March 1, 1850, Walker accosted Morley with a merciless request--one few civilized white men could accept with dignity. Morley's plural wife, Hannah, had given birth to a son named Simeon Thomas. This child, who had large laughing brown eyes and curly brown hair, was a great source of joy in their home since he was born late in the couple's

¹⁶Sidwell, op. cit., pp. 7, 10.

life. The weather was brisk when Walker arrived and whereas he had never threatened the colonists with open rebellion before, he did this day. He rode his white horse to within a few feet of Morley's cottage door and demanded that Morley give his "papoose" in exchange for the colony. The motivation for this brutal request came from a whim of Walker's squaw, who coveted the infant. Walker might have employed this cunning method to test Morley's courage, as God had tested Abraham of old by asking him to sacrifice his beloved son, Isaac, to see if he could be trusted.

Father Morley was willing to give anything except his son, "Take bread or beef instead of my papoose," he pleaded, but Walker gestured no other prize would satisfy him. When the Chief stepped forward, Sister Hannah Morley fainted and her husband asked that his own life be taken. The tall Indian refused, so Father Morley reasoned with those in his house: "It is better to lose our baby than the whole settlement and the boy too." He handed the one-year-old Simeon to Walker who wheeled his horse around and rode off with other tribesmen.¹⁷

Brother Morley encouraged his wife to have faith that all would be well with Simeon. She had no faith in the crafty

¹⁷Thomas Simeon was born June 12, 1849; died March 9, 1853. He was the third and last son born to Isaac Morley; the first was Isaac, Jr., born May 2, 1829, in Kirtland, Ohio. The second son was Joseph Lamoni, who was also the son of Hannah Blakeslee Finch Morley. Joseph Lamoni was born in Nauvoo, July 15, 1845, and died on October 18, 1846, when fifteen months old. See Appendix G for complete listing of Isaac Morley's family.

Indian chief, but together they prayed throughout the night for their son's safety. After daybreak, Walker returned Simeon who was very dirty, uninjured, and happy to see his parents. When asked to explain why the child was returned, Walker replied, "Your squaw feel bad, we bring him back."¹⁸ Walker's wife was quick to explain, "He laid in my arms all night and sleep tight."¹⁹ This experience seemed to weld a friendship between Morley and the Chief.

About two weeks after this incident, on March 13, 1850, Chief Walker came to Manti at President Morley's invitation and offered himself to be baptized for the remission of his sins. Considering the request a "distinct privilege." Morley baptized him in City Creek and confirmed him a member of the Church. Three months later, on June 9, Walker was ordained an elder in the Melchizedek Priesthood, the first of his tribe to be so honored.²⁰ Although Walker was partially responsible for igniting an Indian war named after him a few historians conceded that there was some justification for the Indians attacking the white settlers.²¹

Several distinguished Lamanites entered the baptismal waters March 20, after which President Morley wrote:

¹⁸Idem.

¹⁹Idem.

²⁰Roberts, C.H.C. III, p. 464.

²¹See Chapter X of this thesis.

middle of April, the supplies reached the destitute colonists who expressed their gratitude with tears of rejoicing.

A return letter accompanied the supply train to Manti and suggested that the brethren living there furnish enough shingles to roof the Council House (then in course of construction in Salt Lake City) and accept the supplies as part payment.²⁴

By this time five acre fields and ten square rod gardens were reported under cultivation in Manti. Much of the virgin soil was plowed as successfully as fields previously cultivated. The blankets of snow melted fast; and after digging ditches, the colonists learned that water had soaked three feet into the ground.²⁵

The First Presidency wrote its Third General Epistle on April 12. It referred to the Sanpete settlement by saying: "The citizens have laid the foundation of a great and glorious work."²⁶ The Presidency dwelt on the accomplishments under Morley's direction and prophesied that those who persevere to the end in following the counsels of heaven will be a thousand fold richer than those who leave to search for gold, as a few were planning.

On April 17, Isaac Morley wrote a letter to President Brigham Young and the quorum of Twelve Apostles, explaining

²⁴ B.Y.J.H., March 23, 1850.

²⁵ B.Y.J.H., March 23, 1850.

²⁶ B.Y.J.H., April 12, 1850.

that Walker and Arapeen were chastising and killing Indians who persisted in killing Mormon cattle. Arapeen shot and killed Toy-a-ump, one of his fellow tribesmen, for slaying two oxen belonging to the Mormons. John Baker, a young man who guarded the supply wagons, gave two natives powder as a sign of friendship but was rewarded by their murdering him. Upon hearing of this incident, Walker swore to revenge young Baker's death.²⁷

After joining the Church, Walker was regarded as a "woman" by Pat-sow-e-ett and other Indian chiefs and was constantly fearful of attack. Pa-sow-e-ett returned from a raid into Utah Valley on April 21, where he killed two horses, two mules, and six cattle belonging to the Saints. This angry chief and a few others were not only killing the cattle of the white men but those of Walker as well. Chief Walker told Morley he wished the Mormons would execute Pat-sow-e-ett, Un-ker-wen-det and Tis-u-nah so he could sleep in peace.²⁸

In the evening of a warm day, the citizens of Manti were disagreeably surprised when from every direction came a weird hissing and rattling from snakes, some huge, others smaller. Upon awaking from hibernation hundreds of rattlesnakes

²⁷B.Y.J.H., April 17, 1850.

²⁸The Deseret News (Salt Lake City), February 1, 1935.

Made their way unnoticed from caves situated above the dugouts and were suddenly in the colony.²⁹

Rattlesnakes are extremely dangerous upon waking from a comatose sleep because they are temporarily blind and will strike at anything that moves. With the first ghastly cry "Rattlesnake!" the Saints observed the gaunt, spotted backed devils twisting and coiling over practically every rock on the mountain side with a few even under foot. The men in the camp immediately armed themselves with pine knot torches and began the battle of extermination, with one settler killing thirty. The final estimate of snakes killed during the first night was five hundred. Horses and cattle were bitten, but not one human was poisoned by the hinged fangs of these invading ophidian.³⁰

The killing continued for several evenings before the emergency alarm subsided. Since rattlesnakes travel during the early evening, one could almost expect to arise from sleep and find a rattlesnake curled up on the foot of his bed or in a cupboard. "They invaded our homes with as little compunction as the plagues of Egypt did the palace of Pharaoh," one settler reported.

Seth Taft, though he had been threatening to leave since the day of his arrival, finally left Manti for what he

²⁹Sidwell, op. cit., p. 8.

³⁰Luce, op. cit., pp. 22-23.

³¹Sidwell, op. cit., p. 8.

termed a more desirable location. No amount of encouragement could make him change his mind. While Taft drew away a few followers, those who remained were put to work sowing seeds or helping to build a city.³² Manti was laid out into a city plot comprising 110 blocks, twenty-six rods square. Each family received a one-acre lot.³³

The colonists aided one another in building houses. Since it was customary to build the presiding authorities house first, President Morley's cabin was the first completed in Manti during the spring of 1850. The logs were rolled up a skid when placing them on the wall.³⁴

The first log cabins to be constructed in Manti were similarly built. Each cabin consisted of one room, the cracks between the logs being filled with chips of wood and clay. Poles about four inches in diameter placed close together formed a frame for the roof; on top of the poles either bullrushes or coarse grass was laid to the thickness of one foot, with a final covering of clay which, when set, made the roof completely water-proof. To make sure the roof stayed in good repair, a larger pole was placed around the edge of the roof and acted as an erosion barrier. The cabin had one door made from rough lumber in the middle front wall, with a small window close to the door covered with a white cotton

³²Ibid., p. 3.

³³Andrew Jackson Judd, "A History of Utah," p. 10, in possession of the Brigham Young University Library.

³⁴Sanpete County clerk records, I, p. 4, in possession of the Brigham Young University Film Library.

cloth. This white cloth kept the wind and insects out, yet permitting some light to filter through. The floors were nothing more than packed earth. The fireplace was built in the center back wall, being about four feet high by five feet wide with a two foot depth.³⁵

By July 7, a bowery was completed; and during the first official meeting, President Morley gave instructions regarding future dealings with the Indians.³⁶ Chief Walker, together with over one hundred tribesmen, attended this service and were challenged to accept baptism. Following the meeting, 120 Indians entered the fold, causing all the Saints to rejoice.³⁷

Before the first successful harvest, food was very scarce. When wheat was not available the pioneers substituted an inferior corn flour. The colonists supplemented their diet with greens which sprang up in a miraculous manner at the foot of Temple Hill. These plants grew so rapidly that they could be gathered every day without diminishing the supply and were to a large extent responsible for the good health of the colonists.³⁸

Good quality salt was discovered in a red rock formation which, when dissolved, became pure white. To complete

³⁵Ibid., p. 5.

³⁶Judd, op. cit., pp. 10-11.

³⁷Idem.

³⁸"Early Pioneer Life as Lived by the Children of Frederick Walter Cox." p. 1, in possession of the Brigham Young University Library, Provo, Utah.

the refining process, the water was boiled away; afterwhich, pure salt was spread under the sun to dry. Soda was obtained after each good rain storm. As the water dissolved the alkali, a chemical reaction caused soda to rise where it lay in a loose coating on the surface of the earth. Thus, with the use of a shingle, the soda was scraped into small heaps and placed in containers ready for use.³⁹ Bituminous coal, plaster of paris, and a very high quality pine for building purposes were also discovered in the immediate vicinity of Manti.⁴⁰

Nelson Higgins and three other men arrived in Great Salt Lake City from Manti on June 19, with four loads of ten thousand shingles each. Throughout the summer, a number of wagons loaded with shingles and other forms of lumber arrived at Church headquarters and returned to Manti with grain as payment. The shingles were used to roof the Council House which was then under construction.⁴¹

On July 28, the First Presidency wrote a letter to Orson Hyde in Kaneshville, giving details of a recent visit from Father Morley, which included a flattering account of Manti's prospects for an abundant harvest.⁴² Three days later on, July

³⁹Ibid., o. 3.

⁴⁰The Deseret News (Salt Lake City), February 1, 1935.

⁴¹Idem.

⁴²B.Y.J.H., July 28, 1850.

31, George A. Smith wrote Orson Pratt advising him of Brother Morley's visit. He added, "He is in favor of keeping up the settlement, and wishes to have its numbers increased."⁴³

President Brigham Young visited Sanpete for the first time on Sunday, August 4, his party having left Salt Lake , Wednesday, July 31. During this trip, President Young averaged twenty-seven miles a day (for the five days) and held one meeting at Fort Utah enroute. To welcome the Prophet, Manti's only cannon was fired from the hill overlooking the settlement.⁴⁴

The First Presidency enjoyed success while trout fishing the day following their arrival to Manti. In the afternoon of August 5, President Young officially christened the settlement, giving it the name it continues to bear.⁴⁵ Presidents Young and Kimball corrected a minor error in the original calculations for the town site and William N. Lemon, one of the Prophet's party, re-surveyed the section in error. The crops planted by the settlers were maturing well and were pronounced the best the brethren had seen anywhere in the mountains. Some of the settlers claim that during this visit President Young designated the Manti Temple site.⁴⁶

⁴³B.Y.J.H., July 31, 1850.

⁴⁴Idem.

⁴⁵Idem.

⁴⁶The Deseret News (Salt Lake City). February 1, 1935.

At two o'clock Wednesday afternoon, a special picnic began the festivities at the Sanpete Fort. This was not a regular fort but consisted of houses, cabins, tents and wagons, built sufficiently close together to provide protection. At 5 p.m., after an hour of heavy wind mixed with rain, a meeting was conducted in the multi-purpose school, chapel, and city hall. President Young was the first speaker. His remarks, though they were not long, brought great comfort and joy to those who attended. Elders Kimball, Whitney, and Morley each addressed the assemblage. Brigham Young's party left Manti on August 8, and after a comfortable trip, arrived in Salt Lake City on August 12.⁴⁷

Isaac Morley supervised the construction of the first school building in Manti. After its completion Jesse W. Fox taught in the school during the summer and fall of 1850 but was replaced by Andrew Siler who requested a salary of fifty dollars per month. Each student supplied firewood to keep the school room warm as part of his tuition. In 1851 Mary Whiting, who had accumulated teaching experience while a resident of Yelrome, Illinois, began teaching in Siler's place and retained that noble position for several years.⁴⁸

Because President Brigham Young desired that Elder Orson Hyde attend conference before returning to Winter

⁴⁷B.Y.J.H., August 12, 1850.

⁴⁸Judd, op. cit., pp. 2-3; Also Neff, op. cit., pp. 355-356.

Quarters, the semi-annual conference of the Church began September 6, about one month earlier than usual. President Young outlined all business for the conference which included the propriety of strengthening the Manti settlement. Isaac Morley was the first speaker in the opening session. After expressing gratitude for the privilege of meeting with the main body of the Saints, he declared:

My heart is full of blessings for the people. . . . I want a company of good men and women to go to Sanpete, and I do say that no man shall dwell in that valley who is in the habit of taking the name of God in vain.⁴⁹

When Father Morley concluded his address, President Young inquired: "I have it in my heart to ask the congregation, if Father Morley shall have the right and privilege to select such men as he wishes to go there?" (Manti) The assembly carried the motion and moved that he select one hundred men, with or without families. The motion carried. With common consent relative to Morley's choosing the families, President Young said:

It is as good a valley as you ever saw; the goodness of the soil cannot be beat. There is only one practicable road into it, and that is up Salt Creek. The inhabitants there are No. 1; and when I was in that valley, I prayed to God that he never would suffer an unrighteous man to live there.⁵⁰

The Mormon delegate to Congress, John Bernhisel, wrote President Young from Washington, D. C., on October 2, to inform the Latter-day Saint leader that he had succeeded

⁴⁹ B.Y.J.H., September 6, 1850.

⁵⁰ B.Y.J.H., September 6, 1850.

in extending the mail route from Salt Lake City to Manti.⁵¹ By the end of the first year of Manti's existence, the town was sufficiently well established to receive recognition in the nation's capital. Subsequently, Manti was labeled on the maps of Utah. As a result of this recognition the inhabitants of Manti were beginning to point to their settlement with pride.

Even though there was no war in Sanpete Valley during the first year, the possibility of Indian trouble in the area was not unlikely. Brigham Young advised Isaac Morley to have a more substantial walled fort constructed with the use of tithing labor. Individual families were asked to prepare against attack by building fences around their gardens.⁵²

The following nine verses review in a poetic manner some of the major activities in Morley's life during his first year in the city, Manti:

KEEP THE LORD'S COMMAND

Isaac Morley, asked in duty,
Settled first out the west;
Sanpete Valley, named for great chief
"Sanpete" known, as one the best.

A small group of willing workers
Set their stakes and made a claim,
Calling it the town of Manti
City by a Nephite name.

⁵¹The Deseret News (Salt Lake City), February 1, 1935.

⁵²Idem.

The first winter was a hard one,
 Deep of snow and scarce of food;
 Mostly families lived in "dugouts,"
 Quicker than to build of wood.

Isaac's faith was none to falter,
 In the spring to still abide;
 He must conquer where directed,
 His firm action would decide.

Isaac went to /September/ conference
 And was asked his faith to speak,
 Always then, was "Father Morley."
 Many did his counsel seek.

"May I ask of Brother Brigham
 To give us a hundred men,
 For more strength unto the cities?"
 And I'd ask, "Who'd come and when?"

"None may live here in the valley
 Who will take God's name in vain,
 They may not share there among us.
 God's command we will maintain."

Brother Brigham put to voting
 To the Saints assembled there,
 Brother Morley had his choice men,
 A hundred men would be his share.

Thus his prestige was acknowledged
 For his faith was widely known,
 Willing men would rally to him--
 Thus his faith in us is sown.⁵³

⁵³Florence Harriet Allen Cheney, "An Intimate Collection of Poems" (Provo: Reproduced by Monroe Tyler, 1962), pp. 21-22. (Mimeographed.)

CHAPTER X

FIRM AS A MOUNTAIN

While performing his duties in Manti, President Brigham Young found Isaac Morley firm as a mountain. Through regular correspondence with Brigham Young, timely and practical advice was received from the Mormon Prophet. A letter dated December 23, 1850, informed Morley that horse thieves had stolen around forty head of horses in Utah Valley and were taking them to California by way of Manti. A brand sheet was enclosed indicating which animals President Young wanted retrieved.¹ The Mormons in Manti were supplying the Indians with as much food as could possibly be spared. Rather than place the horse thieves under arrest where additional food would needfully be given to them, they were, after the stolen horses were identified, sent to California with only those horses to which they could prove ownership.

In an effort to preserve more crops and livestock, the letter also advised Morley to organize a plan in which as many wolves, foxes, and bears as possible might be destroyed. Baptismal records were enclosed for every member residing in Manti. A Church census form was also included with this letter on which residents of Manti were

¹B.Y.J.H., December 23, 1850.

requested to write their names, birth dates and places; and priesthood bearers were asked to designate the priesthood they held. Since Saints paid tithing by donating labor, President Young suggested that the Manti tithing be used to build a good state road through Salt Creek Canyon. He also wanted a sturdy bridge built over Salt Creek River. Since plans were all ready underway to run a stage coach from Salt Lake Valley to Manti, he requested that this project be completed by spring.²

Manti's first grist mill was completed in January, 1851, with Brigham Young supplying two-thirds of the necessary materials and Isaac Morley the remainder. Stones for the mill were hauled from a canyon twelve miles away. When completed, the grist mill proved a great boon to the community. Prior to that time, all grinding had been done by hand with a large coffee grinder.³

On February 6, 1851, Manti, Great Salt Lake Valley, Ogden, and Provo were officially incorporated. Each city received identical powers and privileges. At that time the inhabitants of Manti numbered 365, and the Territory Assessor reported \$30,918 worth of taxable property and machinery. This figure did not include the land which was tax exempt. On February 24, Isaac Morley and his counselors

²Idem.

³Sidwell, op. cit , p. 12.

surveyed block number 103, and excavation for the first county court house began.⁴

While on his second visit to Manti, President Young organized Sanpete into the fourth stake of Zion in the Great Basin Kingdom. Isaac Morley was called to be the first stake president over the Sanpete stake.⁵ By 1851, many Saints who lived at Morley's Settlement in Illinois had moved to Manti.⁶ Both of President Morley's new counselors had been residents of Yelrome. For his first counselor, Morley selected Titus Billings, a son-in-law and co-founder of Yelrome, Illinois. Edwin Whiting, his newly appointed second counselor, had been a counselor to Brother Morley in the Bishopric at Yelrome in 1839-40. On April 30, 1851, Artimus Millet was sustained president of the new stake high council.⁷

Whereas woman suffrage was not in effect by 1851, free white males over eighteen years of age elected Manti's first civic officials. Dan Jones, a great missionary from Wales, was elected the first Mayor of Manti; and four aldermen, of which Isaac Morley, Jr. was one, and nine counselors were elected to serve with Jones.⁸

⁴B.Y.J.H., February 6, 1851.

⁵Deseret News (Salt Lake City), February 1, 1935.

⁶Personal interview with Clare B. Christensen, American Fork, Utah.

⁷Deseret News (Salt Lake City), February 1, 1935.

⁸Sidwell, op. cit., p. 11.

About the time of Manti's first civic election, Daniel W. Jones, a man possessing a similar name to that of Manti's first mayor, gazed upon Manti while en route to California with intentions of mining gold. Jones had strong inclinations toward the Church but argued that he would make a better Mormon if he were to travel to California, secure a fortune in gold, and return and be baptized. Evidently, he was not completely converted to his own philosophy since he sought advice from several brethren, including Father Morley. When Jones arrived at the stake president's home, he found Morley with an ax in his hand and ready to start chopping wood. During the course of their conversation, Jones was touched by the spirit of conversion and requested baptism from Father Morley who replied, "I am ready; here is my ax to cut the ice. I have been expecting this for some time."⁹ Subsequently Jones and Morley walked to City Creek where they chopped a hole through one foot of ice, and the baptismal ordinance was performed. Sometime after his baptism, Jones told a friend that since he hadn't confided with anyone about his intentions, he didn't know why President Morley was expecting him to come and request baptism.

⁹Daniel W. Jones, Forty Years Among the Indians (Salt Lake City: Juvenile Instructor Office, 1890), p. 41.

After the snow of the second winter melted, Brigham Young asked Isaac Morley to have a house built for Arapeen. The governor wanted to upgrade the Indian standard of living and felt the example set by the chief might spread to other tribesmen. Although Arapeen eventually moved into the house built by the Saints, others of his tribe were very slow to build similar houses for themselves.¹⁰

Many buildings were constructed; and many acres of land were prepared, planted and harvested by the Manti citizens during the summer and fall of 1851. Under Morley's supervision, a large two-story council house was built of limestone. Several attractive two-story adobe houses and a number of one story dwellings were also completed; and many hundreds of bushels of grain, potatoes and other vegetables were harvested.¹¹

A year later, in July, 1852, Andrew L. Siler, stake clerk, reported a fort under construction which would enclose one hundred square rods. The walls were to be eight feet high, with a three foot thickness at the base and a twenty-two inch thickness at the crown. Port holes were being set in the walls at one rod intervals.¹² The population at Manti increased so rapidly that by October, 1854,

¹⁰Deseret News (Salt Lake City), February 1, 1935.

¹¹Idem.

¹²Idem.

the fort enclosure was increased to encircle four hundred eighty rods. Whereas hostile Indians threatened Manti, Brigham Young requested the Saints to complete the fort as quickly as possible.¹³

Observation towers were built on the northwest and southeast corners of the fort, and the only gate was situated in the center of the west wall. Thousands of man hours were employed in the construction of Manti's fort, not to mention the teams and wagons by the score. Because President Morley was released from the stake presidency before the fort was completed, he was not responsible for supervising the last few months' work.¹⁴

Morley's responsibilities as a church and civic leader required versatility and finesse. He reported catching a "Dutch thief" on March 6, 1851, and the same day participated in the excommunication of this individual.¹⁵

On September 18, Governor Young published a proclamation stating that Isaac Morley was elected a member of the Territorial Legislative Council. While attending the first council of the legislature in Salt Lake City, Brother Morley helped pass two bills worthy of notice.

¹³Milton R. Hunter, Brigham Young the Colonizer (Independence: Zion's Printing and Publishing Company, 1945), p. 38.

¹⁴Andrew Love Neff, op. cit., pp. 155-156.

¹⁵B.Y.J.H., March 6, 1851.

The first preserved Salt Lake City's original charter, while the second transferred the territorial capital to Fillmore, Utah. The major reason for this latter decision was to encourage colonization in southern Utah.¹⁶

During 1851, Father Morley performed marriages for several Manti couples. One of the individuals who entered into a special marriage contract was William "Morley" Black. William Black was converted while living in the eastern United States. He was married at the time of his conversion to Mormonism; but when the Saints came west, William decided to leave his wife and two children in the east until he could establish a home for them among the Saints. In December, 1850, President Young sent William Black on an errand to Manti with a load of grist mill irons and leather for elevators. When President Morley learned Black wanted to reside among them but had no relatives there, he said, "Well then come and stay with me and be my boy."¹⁷ William accepted the invitation and before moving out of the Morley home two years later, he adopted the stake president's surname as a middle name for himself.

¹⁶B.Y.J.H., September 18, 1851.

¹⁷Journal of William Morley Black, p. 10, in possession of the Brigham Young University Library, Provo, Utah. A description of Black has been related in the following language: "William Black as I remember him was tall and angular with red hair which was braided in such a manner that it had the appearance, at a glance, of being cut evenly around the neck. The ends of the braids were tucked under out of sight. He always had a pleasing smile on his face, and his voice was angelic." Lorena Eugenia Washburn Larsen Autobiography, p. 15, in possession of Brigham Young University Library, Provo, Utah.

While residing in Manti, William Black learned many things about the gospel including the doctrine of eternal marriage. He learned from the Saints that plural marriage was practiced in earlier dispensations and was acceptable to God when entered into in righteousness and for the purpose of raising up a righteous posterity unto God.¹⁸

After a brief acquaintance, William fell in love with Amy Jane Washburn. William told Amy about his wife and children residing in the east, expressed a desire to reunite them with him, and proposed to this woman. Amy accepted his proposal, and Father Morley married the couple in February, 1851. Two years later, when William's first wife and children moved to Manti, he left the residence of President Morley. Shortly after moving into his own house, William wrote in his journal, "For two years my house was with Father Morley and I learned to love him as my own father. No bargain was ever made. I never asked for wages and never received any."¹⁹

The constitutional by-law on profanity in Manti helped create a spiritual atmosphere in Manti for many years.²⁰ On November 22, 1851, Mayor Dan Jones proposed that any person caught profaning the name of Deity be fined

¹⁸ Jacob 2:30.

¹⁹ Journal of William Morley Black, p. 10.

²⁰ See Chapter IX of this thesis.

from between five and twenty-five dollars for each offense.²¹ The city council accepted the proposal and the by-law. Although not enforced, the ordinance is still in existence.

President Morley reported that a group of Spaniards were in the Sanpete area on December 10, purchasing Indian children from Arapeen for the purpose of selling them in Mexico. Stephen B. Rose, the Indian sub-agent, led a company of armed men from Salt Lake City to arrest the slave traders and bring them back for trial. Special instructions were dispatched to Morley from the Governor. He was asked to prepare a factual report as a testimony against the Spaniards. Major Rose was successful in making the arrest and placing the captive children in his own custody. By December 23, Rose and Morley reached the Governor's office in Salt Lake City and there made immediate plans for a trial. The following day, Judge Z. Snow was selected to preside in court.²²

Arapeen came to court to testify for the defense. The chief was in favor of the slave trade, for this activity had been his principal means of revenue for many years. The Pi-Ute boys, whom Arapeen sold, brought an average of one hundred dollars, while the girls, being in greater demand,

²¹Manti City Council Meeting Minutes, November 22, 1851, in possession of Brigham Young University Library, Provo, Utah.

²²B.Y.J.H., December 10, 15, 23-24, 1851.

were sold for as much as two hundred dollars each. The girls developed into excellent house servants and were sold to wealthy Mexican aristocrats.²³ Whereas records indicate that the Spanish slave traders discontinued buying children in Utah, Arapeen refused to comply with Judge Snow's ruling and persisted in stealing children from the Pi-Ute tribe. Buyers for the slave children were scarce, however; and on one occasion, Arapeen became desperate in his attempt to unload his catch. Arapeen brought some slaves to the Provo River where Daniel W. Jones and some other men were camped. Since Mormons were responsible for outlawing slave trade to the Spaniards, Arapeen argued that Jones and others who were Mormons should buy the children from him. Jones could not convince the chief of his wrongdoing and finally Arapeen became provoked. Grabbing one of the slave children by the heels, he whirled the child around his head and dashed his brains out on the hard earth. Arapeen then threw the corpse toward the Mormons who stood in a state of disbelief at what they had witnessed. Arapeen's final argument was most unusual. "You have no heart," he shouted at Jones and the other men, "or you would have bought the child and saved his life."²⁴

²³Jones, op. cit., p. 50.

²⁴Ibid., p. 55.

The day following the court trial with Arapeen and the Spanish slave traders was Christmas; therefore, Isaac Morley, at President Young's request, remained in Salt Lake City to participate in the holiday celebrations. During the six weeks Morley remained in Salt Lake City, he attended to Church duties and participated in several parties sponsored by the Saints. Many of the General Authorities spoke at a party given in a carpenter's shop on Christmas day. Community singing and music from the brass band made the evening exciting. Offering the benediction on this occasion, President Morley expressed the thankfulness of the Saints for the freedoms they currently enjoyed.²⁵

While in Salt Lake, Isaac Morley attended two prayer meetings held by the General Authorities in the endowment house. All in attendance, wearing temple clothing, were granted an opportunity to thank the Lord for establishing the kingdom of God on the earth.

On February 4, a building called the bath house (which served as a place for the gathering of the Saints) was used for a business meeting by the General Authorities. After a brass band escorted the brethren to this location, Isaac Morley offered the invocation, and Brigham Young led a discussion. After the meeting, many pioneers joined the

²⁵B.Y.J.H., December 25, 1851.

brethren and band members, and the Saints danced until midnight. The following day, President Morley left for Manti.²⁶

Isaac Morley was an influential member of the legislature during the 1852 legislative assembly. He aided in passing a law which prohibited slave-trade. Delegate Morley was re-elected to the legislature in 1853 and 1855, but resigned the office in 1857 that he might devote his full time to the office of a Church patriarch.²⁷

An official roster showing the General Authorities who attended the twenty-second annual conference listed John Smith as Patriarch to the Church with Isaac Morley, alternate.²⁸ Isaac Morley had not been a General Authority since his release from the Presiding Bishopric in 1840, but whenever Patriarch Smith was not able to attend conference, Isaac Morley was listed as the "Acting Church Patriarch" on the official rosters.²⁹ He always sat with the General Authorities while attending conference and was often called upon to speak or pray.³⁰ The spring conference in 1852

²⁶B.Y.J.H., February 1, 4, 1852.

²⁷Romney, op. cit., pp. 113-118.

²⁸B.Y.J.H., April 6, 1852; according to A. William Lund, Assistant Church Historian, these men were both listed because they were the only patriarchs in Utah.

²⁹B.Y.J.H., October 9, 1852, and April 6, 1854, are examples where Isaac Morley is listed as the "Acting Church Patriarch."

³⁰B.Y.J.H., April 6, 1852.

convened on April 6 and continued until April 10. Patriarch Morley was the first speaker in the afternoon session on April 9; and the following afternoon, he gave the benediction which concluded the conference.³¹

About one month after the April conference, President Young came to Manti where he stayed two days illuminating the Saints with his beautiful spirit. During this tour of the settlements in Southern Utah, the Prophet invited Father Morley to travel with his company so that Morley could become more familiar with conditions existing in that part of the Mormon country.³² Morley continued the tour with Brigham Young until early June, after which both men returned to their respective homes.

On June 9, the day Morley returned to Manti, a son of Daniel W. Jones fell into an irrigation ditch and drowned. President Morley wrote Brigham Young informing him of the infant's death, and in the same correspondence asked the Governor to relay a message to Willard Richards concerning a postal matter. While Morley, who was postmaster of Manti, was away with Governor Young visiting the southern settlements, a local mailman exemplified neither dignity nor

³¹Ibid., April 9, 10, 1852.

³²Ibid., May 13, 1852.

dependability in the execution of his duty. Morley reported: "At times he is so intoxicated that he is not fit to attend to his business as he ought."³³ Permission was requested to replace this man with someone more dependable.

After returning to Salt Lake City, Governor Young concentrated on a plan whereby peace might be established between the Utah and Shoshone Indian tribes. The governor elected himself mediator between Chief Walker and Chief Antlers, giving Morley a special assignment to bring Walker in for peaceful negotiations. President Young's plan was to assemble together the chiefs from both tribes so that the advantages of peaceful coexistence might be explained. The plan worked, at least in part. Before the meeting was concluded, the chiefs suggested that the peace pipe be smoked by members of both tribes, indicating a treaty of peace between them. Governor Young had proven himself a peacemaker among the Indians.³⁴

Less than a year after the treaty had been made between Walker and Antlers, Walker, the Utah chief, declared war again--not on the Shoshone's but on the peacemaker himself, Brigham Young. A partial reason for the outrage may be explained by Walker's resentment toward the legislative action which forbade slave trading between the inhabitants

³³Ibid., June 9, 1852.

³⁴Ibid., August 21, 1852.

of Utah Territory and Mexico. This law, which restricted slave trade, was not willingly accepted by Chief Walker. The Chief's ardour might have cooled on this issue and war not declared by him if other irritating incidents had not occurred. The incident which climaxed Walker's anger occurred when a Mr. Ivey struck and killed an Indian who had beaten his squaw according to Indian custom.³⁵ Though the Walker War raged for several months throughout much of Salt Lake and Utah counties, pioneer life in Manti was not affected by this conflict.

During this period, Governor Young instructed Isaac Morley to have a stone from Manti limestone quarried and sent to Salt Lake City. The stone was obtained by Brother Chapman and was transported north by horse team. William Ward, an architect and sculptor from Salt Lake City, carved the block of stone for the Washington Monument in the year 1852. "In the center was the emblematic beehive, under it the word 'Deseret,' and over it the All-seeing Eye."³⁶ The sculpture was sent to Washington, D. C., with a group of elders who left Salt Lake City in the latter part of September.³⁷

On February 19, 1855, Isaac Morley retired from his position as postmaster in Manti, and George Peacock filled

³⁵Roberts, C.H.C., IV, pp. 33, 39-40.

³⁶Moses F. Farnsworth, "History of Manti" (Sanpete Stake Record, Church Historian's Library, Salt Lake City), p. 9.

³⁷B.Y.J.H., August 21, 1852.

the vacancy.³⁸ Later that year, 150 Scandinavian Saints moved to Manti, increasing the postmaster's work load. This influx raised the population to well over five hundred. The new colonists proved to be an asset to the two year old colony, since they were accustomed to extremely cold weather in their native countries and did not become discouraged at the hardships occasioned with pioneer living. From among the Scandinavian Saints came many skilled craftsmen, among which were masons, stone-cutters, harness and saddle makers, carpenters, watchmakers, blacksmiths, and grist mill and saw mill operators.³⁹ Each man resumed his chosen occupation which helped to make the settlement more self sustaining.

By April 8, when many settlements were experiencing pandemonium due to Indian attacks, Chief Walker (who carried more prestige than any other Indian in the Territory) asked Father Morley to deliver a message to Governor Young. Chief Walker instructed Morley to "Tell Brother Brigham we have smoked the tobacco he sent to us in the pipe of peace: I want to be at peace, and be a brother to him."⁴⁰

When commenting on Walker's message, Governor Young displayed his knowledge of Indian ways. "That is all right,"

³⁸B.Y.J.H., February 19, 1853.

³⁹Judd, op. cit., pp. 3, 6.

⁴⁰B.Y.J.H., April 8, 1853.

Governor Young said, "but it is truly characteristic of the cunning Indian. When he finds he cannot get advantage over his enemy [he will] curi down at once, and say "I love you." "⁴¹

A few days after making the above statement, Governor Young traveled to Manti where he informed the Saints of the conditions existing between whites and Indians throughout Utah Territory. About midnight on April 29, while Brigham Young was still in Manti, three Indians crept into the fort where they were fired upon by an alert guard. The frightened Indians ran directly to Father Morley's house and delivered a message from Walker, wherein the sentiment was expressed that both Utah chiefs, Walker and Arapeen, wanted peace with the Mormons. Governor Young counseled the three Indian spies not to tell lies, then sent them home with presents of shirts and tobacco for both Walker and Arapeen. President Young also sent a message of caution to the Utah chiefs, "Behave yourselves." ⁴²

While traveling to Salt Lake City on July 22, 1853, President Morley learned that there were Indian uprisings near Payson and Nephi. ⁴³ Since a number of cattle had been stolen by Indians in Nephi, the animals were located and

⁴¹ Idem.

⁴² Ibid., April 28, 1853.

⁴³ Ibid., July 22, 1853.

brought back to town by Charles Hancock, a scout.⁴⁴ When Morley left, the Indians, who were lurking around Nephi, had not attacked. James C. Sly, however, was wounded by his own night guard. The accident occurred when James Sly crawled up to test the night guard who challenged Sly with the sign; the aggressor accepted with the countersign, but was shot when the guard did not hear him.⁴⁵

Upon reaching Salt Lake City, President Morley reported the Indian activities around Nephi to Brigham Young. Manti's leader made the trip to Church headquarters for the express purpose of acquiring additional ammunition for the Sanpete colonists. After the powder and lead was loaded into his wagon, Father Morley returned to Manti, where he found his family and many others awaiting his arrival.⁴⁶

⁴⁴Carter, ed., Treasures of Pioneer History, III, p. 295.

⁴⁵Idem.

⁴⁶Idem.

CHAPTER XI

A DECADE AS PATRIARCH

On November 5, 1853, a false rumor reached Father Isaac Morley which allegedly had its origin with Governor Brigham Young. This report indicated that the aged Sanpete Stake president was too old to serve another term in the territory's legislative council. Upon receipt of this news, the sixty-seven-year-old delegate immediately wrote Governor Young asking, "In what duties have I failed?"¹ Governor Young's reply came back in the form of a mild rebuke.

Permit me to say that I was somewhat surprised that one of your years, judgement, and experience should allow himself to be affected and weighed down by mere reports.²

President Morley was assured that had the Governor felt any need to replace him in the legislature, he would have notified him in person as he always did before on matters of consequence.

Whereas the legislative body was scheduled to assemble in Salt Lake City on the second Monday of December, 1853, Governor Young wrote, "I do not wish you to even dream of resigning."³ But rather, "Bring your certificate of

¹Isaac Morley to Brigham Young, November 5, 1853, original letter on file in Church Historian's Library, Salt Lake City, Utah.

²Brigham Young to Isaac Morley, November 15, 1853, original letter on file in Church Historian's Library, Salt Lake City, Utah.

³Idem.

election and take your seat in the assembly." ⁴ The letter continued,

I have reflected upon your age, circumstances, and probable feelings and feel today that it would please me much if you would arrange your affairs with the view of returning and living with us here in this city at the earliest reasonable date. ⁵

Upon reaching Salt Lake City, Governor Young invited Father Morley to discuss the matter of moving his family back to that city. A decision was reached whereby Morley would send for part of his family immediately. ⁶

The following Sunday morning, Elder Morley occupied the pulpit in the bowery to address the Saints on the subject, "Indian Activities in Sanpete." In the afternoon meeting President Young spoke to the theme, "Be Ye as Perfect as You Can," wherein he made reference to Father Morley by stating:

[This principle of perfection] will apply to every man. . . including Brother Morley who spoke to you this morning. If he has done the best he could in the late Indian difficulties in the district where he lives, and acted according to the spirit of revelation in him, he is as justified as an angel of God! ⁷

Bishop Hoagland, bishop of the Salt Lake Fourteenth Ward, invited Elder Parley P. Pratt, of the Quorum of Twelve

⁴ Idem.

⁵ Idem.

⁶ B.Y.J.H., December 12, 1853.

⁷ Brigham Young, Journal of Discourses (Liverpool and Los Angeles: Lithographed, Garner Printing and Litho. Co; Inc., 1956), II, p. 130.

Apostles, and Isaac Morley to be guest speakers at the Ward's annual Christmas meeting which commenced Monday, December 26, at 11:00 a.m. Elder Pratt spoke on the subject, "The Importance of Education," while Father Morley spoke to a theme closely associated with the occasion, "The Love and Brotherhood of Man."⁸

Following the April, 1853, general conference, Elder Morley returned to Manti where his business affairs were settled. Upon preparing to leave Manti, the city later to be termed the "granary of Utah," Brother Morley made a request of his son Isaac, Jr., that he return his father's body to "lovely Manti" for interment after his death.⁹ On July 23, 1854, three months after Isaac's return to Salt Lake City, one of his wives, Harriett Lucinda Cox Morley, age 31, passed away while residing in Manti.¹⁰

Wilford Woodruff, Loren Farr, and Isaac Morley, Utah legislators serving on the Territorial Revenue Committee for taxes, roads, bridges and ferries, (on December 20, 1854,) met in joint session with members of the House of Representative

⁸B.Y.J.H., December 26, 1853.

⁹Diary of Cordelia Morley Cox, p. 18, in possession of Mrs. Alice King, Manti, Utah.

¹⁰B.Y.J.H., June 23, 1854.

to report what they regarded as the needs of the Territory.¹¹ Governor Young gave some timely advice in his keynote address and was followed by Heber C. Kimball. Isaac Morley next spoke to the assembly, reporting the findings of his committee.¹² The preceding summer, Morley had played a prominent role in getting Chief Joseph Walker, the Utah Chief, to sign the peace treaty which ended the Walker War.¹³ Walker's death occurred shortly thereafter on January 29, 1855. Isaac Morley remained an active legislator in Utah for two more terms, or until 1857, at which time he declined the nomination in order that he might function as a patriarch full time.

Every ordained patriarch receives his ordination by virtue of his worthiness.¹⁴ Isaac Morley was ordained a patriarch on November 7, 1837, by the Prophet Joseph Smith in Far West, Missouri. By 1855, at the request of President Brigham Young, Isaac Morley's Church activities began turning more toward his duties as a Church patriarch.

The patriarchal assignment that came to Elder Morley eighteen years after his ordination, was to administer

¹¹B.Y.J.H., December 11, 1854.

¹²B.Y.J.H., December 20, 1854.

¹³Kate B. Carter, Treasures of Pioneer History (Salt Lake City: Daughters of the Utah Pioneers, 1956), IV, pp. 20-21.

¹⁴Bruce R. McConkie, Mormon Doctrine (Salt Lake City: Bookcraft, Inc., 1958), p. 504.

patriarchal blessings to the Saints scattered throughout Utah Territory.

Many diaries written by Utahns before 1865 contain the story of Father Morley's blessing the Saints as he traveled throughout the West. The following example is typical of many which illustrate the humble spirit with which he performed his duty. On October 12, 1859, Patriarch Morley and his wife, Harriet Lenora Snow Morley, sister of the great poetess, Eliza R. Snow, arrived with M. M. Shelton and Jacob Hamblin at the home of John D. Lee, in Washington County. Brother Lee had received a patriarchal blessing from Isaac Morley in 1836 and had worked closely with Father Morley at the "summer "quarters," located a few miles west of Winter Quarters, Nebraska. While engaged in conversation with Brother Lee, Isaac Morley congratulated Lee for the extensive stewardship he had accumulated. That evening, Lee reported the conversation in his diary.

[Father Morley] said to me, why, Brother Lee, it is astonishing to see how you have extended your dominions. You have houses and habitations, flocks and herds, wives and children in every direction. I marvel when I see what the Lord has accomplished through you. I replied, Father Morley, it is just what you prophesied and sealed upon my head 24 years ago. At that time I had but one wife and child. I now have 40 children and have had 17 wives, and I have houses and habitations consonant with the wants of my family.¹⁵

¹⁵Robert Glass Cleland and Juanita Brooks, ed., A Mormon Chronical: The Diaries of John D. Lee 1848-1876 (San Marino: The Huntington Library, 1955), I, pp. 220-221.

Brother Lee accompanied Morley's party to Santa Clara. The day following their arrival Bishop Crosby, the presiding elder in that community, became suddenly very ill and requested that Elder Morley wash, anoint, and seal a blessing of health upon his head. With the assistance of Elders John D. Lee and Jacob Hamblin the ordinances were performed; Bishop Crosby then said that relief from his illness passed away as suddenly as it had come upon him.

Between October 15 and 17, 1859, Isaac Morley gave to many Saints residing in Fort Santa Clara patriarchal blessings, while his wife, Lenora Morley, recorded them. The Morley party returned to the Lee home in Washington County on October 18. Father Morley "blessed all of [Lee's] family, also blessing [John C.] Lee again."¹⁶ Before leaving the Lee home, the patriarch expressed his gratitude. "Brother Lee, you have been a father to me and I will long remember your kindness."¹⁷

The speeches delivered at general conference by Isaac Morley were not lengthy addresses but exemplified the statement of Joseph Smith who said.

[Isaac Morley's] discourses [are] adapted to the times in which we live, and the circumstances under which we are placed. [His] words [are] words of wisdom, like apples of gold in pictures of silver, spoken in the simple accent of a child, yet sublime as the voice of an angel.¹⁸

¹⁶Cleland and Brooks, op. cit., I, pp. 220-221.

¹⁷Idem.

¹⁸Smith, D.H.C., IV, p. 321.

On Sunday morning, November 8, 1857, for example, Patriarch Morley said,

I am in hopes that what I do and say will be dictated by the right guide, as Brother Heber says. I do not wish for any other. It is difficult for me to communicate my ideas, though I do not make this statement because I wish to apologize or to excuse myself from any duty.

. . . .I think I realize with you, brethren, the situation that we are in and the circumstances that surround us. Every reflecting mind will rest his thoughts and attention upon our present situation; and if we have in us the light of the Holy Ghost, we shall believe it is all right. This is my conclusion, and I presume it is the conclusion of most of you.

If we, as individuals, are right before God, all will go well with us and the Lord will prosper us. I do not think that the reform that we have undertaken and that is undertaken with this community is finished. I find that it becomes me to concentrate my mind daily and hourly upon the grand things that lie before me.

As to the enemy that is come up to destroy or curtail us U. S. soldiers in any of our blessings, I care but little about them. It makes me think of the past, when my mother used to have a rod over the mantelpiece for me to look at. I think we have got a rod that we can look at, and it is where it can be used; and probably if it is used, it will be used to our advantage.

If we can prepare our hearts and our lives, we need not fear anything about our enemies. The greatest fear is that I shall not sustain and carry out correct principles in my own bosom. I believe that our grand objective is to have all things right within. If we do this, we shall do well.

We are taught in one place to "pray without ceasing," and watching is as necessary as prayer. I am of the opinion that we can correct our thoughts so far as to know and understand what our motives are and what our affections are placed upon. If our minds are wandering to the nations of the earth, what will it benefit us? That grand place for our operations to begin is in our bosoms, and to see that our minds and bodies are influenced by those principles that pertain to light, life, and immortality.

There are great attainments in reserve for the faithful of this people. I believe that we may enjoy even more peace and satisfaction than we do now, which may be obtained by prayer and watchfulness.

We should reflect upon the covenants and obligations that we have made unto God and before our brethren. There are many keys in those holy covenants whereby we can derive comfort.

Obedience is the grand key whereby this people is to be exalted; and I sincerely believe that the Presidency are comforted by the obedience that is rendered to their requirements.

It is the mind that makes the man; and if that mind is centered upon correct objects-- if it cultivates and cherishes them, that mind is improving. There is no time nor circumstances through which we may be passing but there is opportunity for improvement. I learn this daily. And there are no hours that pass but there are opportunities for our advancement in the principles of exaltation.¹⁹

Elder Morley concluded this address by stating, "The great principles that we are to be governed by dwell in simplicity; they are easy to be understood by any and all who will apply themselves."²⁰ He mentioned specifically "baptism for remission of sins and laying on of hands for the gift of the Holy Ghost."²¹ Morley continued, "In adding to our faith, it is necessary that we should add virtue first, then knowledge; and these we should cultivate daily and hourly."²² He assured those assembled in general conference that he intended, as far as he had power, to instruct by example, for without it, he said, "I would give very little for all the precepts that are or can be set forth in a family or abroad among the people."²³

¹⁹Brigham Young, Journal of Discourses, (Los Angeles: Lithographic Printing and Litho Company, Inc., 1956) VI, pp. 214-215.

²⁰Idem.

²¹Idem.

²²Idem.

²³Idem.

In March, 1864, while living with his daughter Lucy Diantha Allen and her family²⁴ in North Bend, later named Fairview, Utah, Isaac Morley developed rheumatism and shortly thereafter, on June 24, 1865, died.

Isaac Morley, Jr., traveled to North Bend for the body of his late father and took it to Manti where the funeral services were held two days later. While traveling to Manti from North Bend, Joseph and Lucy Allen, Brother Morley's children, were disappointed in their attempt to attend the funeral. En route, the team pulling the carriage suddenly stopped in the middle of a stream, apparently sensing danger on the opposite bank. Joseph urged the horses to continue, but they refused to cross the stream. Finally with reluctance, he turned to his wife and said, "It's no use, Lucy; something is wrong, so we better turn back."²⁵ They returned to their home in North Bend, saddened for not having the opportunity to witness their father's funeral. The next day it was learned that Indians had hidden themselves on the opposite bank and were prepared to ambush and kill Joseph and Lucy.²⁶

²⁴See Appendix C for a Complete Listing of Isaac Morley's Family.

²⁵Diary of Cordelia Morley Cox, pp. 14-15.

²⁶Idem.

Nearly five score years have come and gone since the passing of Isaac Morley. His dedication to the establishment of the kingdom of God is apparent, however, to individuals who have examined the records left by him and his contemporaries. This man, who was never without an official Church position after joining the Church, would be happy to know people still look upon his life with respect

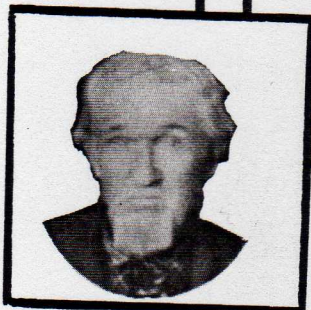
CONCLUSIONS

1. That the life and contributions of Isaac Morley are of sufficient value to have made the study of his life worthwhile, both for general L.D.S. Church history and faith promotion.
2. That it was Isaac Morley and Lyman Wight who were primarily responsible for organizing the "family" order of society in Kirtland, Ohio.
3. That the Prophet Joseph Smith moved into the home of Isaac Morley in February, 1831, in Kirtland, Ohio. Joseph continued his residence there until a private house was built adjacent to Morley's where the Prophet could live and translate the Bible.
4. That Joseph Smith received a number of revelations between February, 1831, and April, 1836, while residing on the Morley farm in Kirtland, Ohio.
5. That Isaac Morley faltered while filling a mission to Missouri with Ezra Booth in 1831, but, because of his sincere repentance, Morley was forgiven.
6. That Isaac Morley offered his life to the Missouri mobbers as a sacrifice for his friends and the establishment of Zion.
7. That Isaac Morley was a faithful counselor to Bishop Edward Partridge beginning in 1831 and continuing until 1840 when Bishop Partridge died.

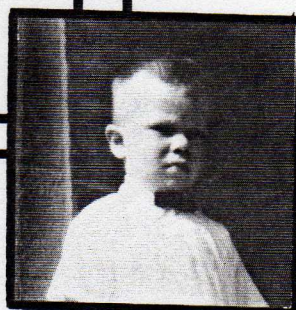
8. That Elder Morley accepted positions as counselor, bishop, stake president, high councilman, pioneer, colonizer, postmaster, territorial legislator, and patriarch in the spirit of humility, filling his assignments with dignity and trust.
9. That Elder Morley baptized many whites and Indians into the Church of Jesus Christ bringing them over the threshold to eternal life.
10. That Elder Morley gave speeches at stake and general conferences for thirty-five years which were adapted to the needs of the day, and which inspired many to realize their obligations to the Church.



Isaac Morley, Sr.
Born, March 11, 1786
at Montague, Mass.
Occupation - Cooper
First son of Thomas E.
Died, June 24, 1865



Isaac Morley, Jr.
Born, May 2, 1829
at Kirtland, Ohio
Occupation - Brick Mason
First son of Isaac, Jr.
Died, May 21, 1908



Richard Dickson Morley
Born, April 21, 1963
at Roosevelt, Utah
First son of Richard H.



Daniel Henrie Morley
Born, October 3, 1868
at Moroni, Utah
Occupation - Brick Mason
Fourth son of Isaac, Jr.
Died, January 30, 1935



Arms Colors

Crown is gold, star is white, lion is charcol, red tongue, claws, fangs and toes. Leaves on shield is greyish cream, dots are white. Black outline on shield.

Morley Arms Motto

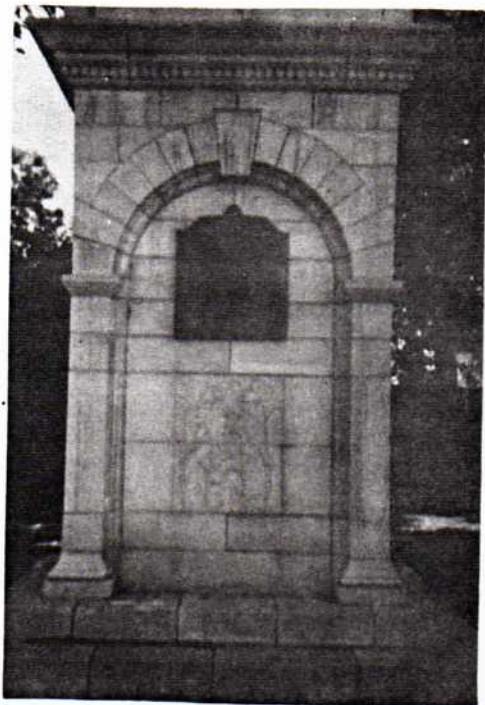
"Sils te mordent, mords-les." Which means, If they bite you bite them, or "Mords-les," which is simply "bite-ems."



Richard Henrie Morley
Born, January 30, 1935
at Price, Utah
Profession - Teacher
First son of Gerald



Gerald Blackham Morley
Born, June 21, 1908
at Moroni, Utah
Occupation - Brick Mason
Third son of Daniel
Died, September 29, 1959

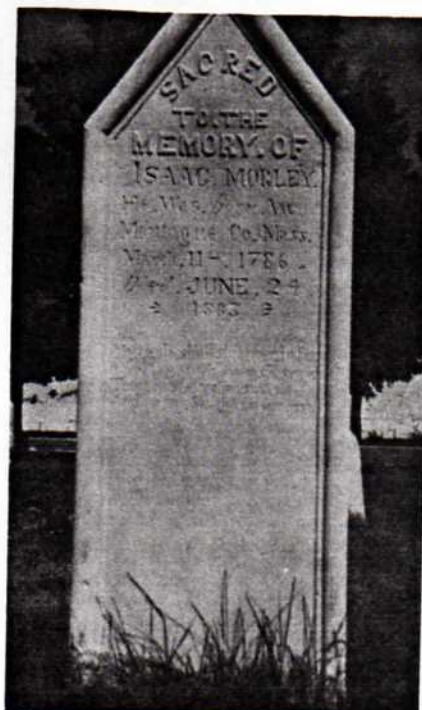


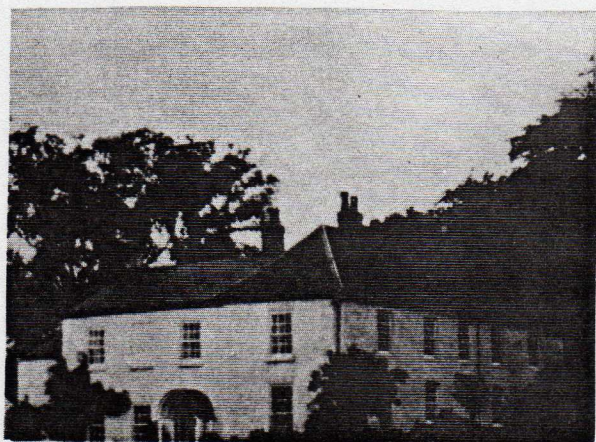
The Manti Pioneers under direction of Bishop Isaac Morley. 224 pioneers arrived in this vicinity November 22, 1849 in response to an invitation from Indian Chief Walker to Pres. Brigham Young. Their first homes were dugouts in the south side of Temple Hill. That winter, heavy snows, loss of animals, famine and serious trouble with Indians taxed their endurance. The following spring they found they had settled in a rattlesnake den. Several hundred reptiles were killed. The city of Manti was surveyed and named in 1850.



Location of the first homes (dugouts) of the original colonists to Manti.

My flesh, shall slumber
in the ground until, the,
angels, triumph, still,
sound.
Then, burst my chains with
sweet surprise and, in, my,
Saveiors, image, rise.





Holmes Hall
Home of Ancient Morley's
Linclonshire, England



St. Peter's Church
Bottesford, England
Annex Built for Morley Graves

ANCESTRY OF ISAAC MORLEY

Thomas E. Morley, the father of Isaac Morley, was born 26 March 1758 at Ansenice, Connecticut. Married Editha Marsh, who was born 2 October 1762, at Montague, Massachusetts.

Their children:

Name	Born
Arthusa	6 March 1784
Isaac	11 March 1786
Horace	29 January 1788
Tirzah	1 January 1790
Editha	14 February 1792
Thomas	15 July 1794
Diantha	23 August 1796
Louisa	11 November 1798
Alfred	20 August 1805

Thomas E. Morley was a man of great strength, large of stature, weighing over two hundred pounds.

He was a wheelright by trade, was considered a temperate man, though he used tobacco and drank tea. His family belonged to the Presbyterian Church.

In the year 1829, he moved to Kirtland, Ohio, where he and his wife, Editha, spent the last 17 years of their lives on a farm. He worked mostly at his trade.

A short time before his death, he walked five miles to see his oldest daughter, Arthusa. Returning about dark that night, he retired to his bed, and never rose again. It was the first time he had ever been ill. In a few days he died, being seventy-eight years old. In six weeks his loving wife followed him.

Thomas E. Morley's father was Timothy Morley, born 15 February 1726 at Glastenbury, Hartford, Connecticut. Married Mary Wood, no dates.

Their children:

Name	Born	Place
Elizabeth	24 March 1752	Glastenbury, Connecticut
Mary	1 June 1753	" "
Mary	2 April 1754	" "
Timothy	10 November 1755	Alstan, Connecticut
George	10 November 1756	" "
Thomas E.	26 March 1758	" "
Ezekial	15 August 1759	" "

Prudence	27 January 1761	Alstan, Connecticut
Jerusha	18 June 1762	" "
Daniel	2 December 1763	" "
Christina	2 June 1765	" "
Ruth	15 March 1766	" "
Elijah	4 January 1768	" "
Samuel	20 April 1769	" "
Moses	25 May 1771	" "
Ruth	23 August 1772	" "
Aaron	22 June 1774	" "
Enox	29 September 1779	" "

Thomas Morley, the father of Timothy Morley, was born 14 September 1684 at Westfield, Hampden County, Massachusetts. Married _____ Wickham - no date.

Children:

Name	Born
William	29 July 1709
William	16 June 1711
William	30 June 1712
Elizabeth	31 July 1715
John	7 February 1717
Enos	6 August 1719
Mercy	24 October 1722
Timothy	15 February 1726

Note: When children died young, they gave the next child the same name, even as in this above family.

The second wife of Thomas Morley was Mindwell Loomis, born 14 September 1684. We have no record of any children.

Parents of Thomas Morley were: Thomas Morley, born about 1658, and Martha Wright, born about 1662. Married the 8 December 1681.

Children:

Name	Born
Martha	7 September 1682
Thomas	14 September 1684
Mary	30 October 1686
Abel	18 January 1689
Thankful	28 February 1693
Mercy	14 November 1695
John	12 March 1699
Ebenezer	22 March 1701

Next parents were: Marmaduke Morley, born 1633, and Mary Brewer (no date) England.

The earliest generation we have information on is: Edmond Morley, born 3 May 1575, and Phillippa Browyer about 1579 in Linconshire, England.

Ancestry of Lucy Gunn
Wife of Isaac Morley

Lucy Gunn was born 24 January 1786 at Montague, Franklin, Massachusetts. She died 3 January 1847 at Omaha, Douglas, Nebraska.

Her father was Asahel Gunn, Jr. He was born 5 February 1757 at Montague, Franklin, Massachusetts. He was married on 12 September 1776, and died on 20 December 1834 at Montague, Franklin, Massachusetts.

Her mother, Lucy Gunn, was born 17 April 1756 at Sunderland, Franklin, Massachusetts; and died 19 December 1790-1791 at Montague, Franklin, Massachusetts.

Grandparents:

Ashael Gunn, Sr. - wife, Thankful Marsh
Bea John Gunn, Jr. - wife, Hannah Root

STATE OF OHIO
ADJUTANT GENERAL'S DEPARTMENT
DIVISION OF SOLDIERS' CLAIMS - VETERANS' AFFAIRS
COLUMBUS 15

October 2, 1963

TO WHOM IT MAY CONCERN

The records of this office indicate that one Isaac Morley served in active military service in the Ohio Militia during the War of 1812. He was a Private in Captain Clark Parker's Company, which was probably from Geauga County, Ohio. His records show that he served from August 22, until October 2, 1812. Part served from December 1, until February 27, 1813.

ERWIN C. HOSTETLER
Major General
The Adjutant General

GENERAL SERVICES ADMINISTRATION NATIONAL ARCHIVES AND RECORDS SERVICE ORDER FOR PHOTOCOPIES CONCERNING VETERAN (See reverse for explanation)	DO NOT WRITE IN THIS SPACE	
	RECEIPT NO. 60923	DATE 10/21/63
	SEARCHER C.H.C.	
	FILE DESIGNATION Isaac Morley Ht 69527 55-120	

Territory of Utah
 Great Salt Lake County } On this day September
 the 11th eleventh 1852 Personally appeared before
 me Wm. Applegate Clerk of the Supreme Court for
 the Territory above named Isaac Morley who
 being duly sworn deposes & saith that he
 is the identical Isaac Morley who was en-
 listed in the Ohio Volunteers in the war of 1812
 that he enlisted in the month of August 1812
 for the term of Six Months under the Order
 of General Wadsworth & Driskill, and in
 the Company of Captain Bartles That said
 Company was marched to Holston directly
 after the surrender of Genl Hull that he de-
 livered out his enlistment & was honorably dis-
 charged at Holston agreeable to Enlistment or
 Order of the Commanding Chief but did not in-
 -then discharge and Depont makes this declaration
 to obtain from the U.S. "Bounty Land" and any
 "Bounty Money" that may be due the said
 Depont for said services and Depont further
 States that he knows of no one acquainted
 with his said services in this Territory & ac-
 cordingly on his own affidavit for his "Bounty"

Subscribed & sworn to before me this
 3rd day of Sept. 1852

Wm. Applegate

Isaac Morley

ISAAC MORLEY APPLIES FOR LAND BENEFITS
 FROM SERVICE IN WAR OF 1812

from the appearance and statements of the applicant.
that he is the identical person he represents himself to be
Reynolds Lagoon
Daniel Cannon

Secretary of District
Great Salt Lake City, H.

I hereby certify that the foregoing Declaration and affidavit were sworn to and subscribed before me on the day and year above written, and that I know the affiants to be credible persons, that the claimant is the person he represents himself to be, and that I have no interest in this claim.

In testimony whereof I have hereunto
subscribed my name, and affixed
the seal of said District Court,
at Great Salt Lake City this sixth
day of July A.D. 1855.

W. J. Appleby Clerk
D. C. to S. for G. S. L.
C. C. C.

G. S. L. City July 6th 1855.

Sir

You will please direct my Land warrant when
issued to W. J. Appleby Esq. G. S. L. City No 9
and also

Hon. L. P. Meador
Commissioner of Pensions
Washington City D.C.
Yours to Isaac Morley
Dated

Reynolds Lagoon
Daniel Cannon

Verity of Utah
best Salt Lake County, H.

On this Sixth day of July A.D. One thousand eight hundred, and fifty five. Personally appeared before me William A. Appleby, Clerk of the Third Judicial District Court of the United States, within and for the Verity of Utah, (duly authorized and empowered to administer oaths, under the act of Congress, approved July 26th 1850. in said County, being in said First District, and Verity of same,) Isaac Morley, aged sixty nine years, a resident of best Salt Lake City, in the County of best Salt Lake and Verity of same, who being duly sworn according to Law, declare that he is the identical Isaac Morley, who was a Member in the Company, commanded by Captain, Clark Perkins, of the Ohio Volunteers, commanded by General Perkins & Wardsworth, in the War with best Britain, declared by the United States on the Eighteenth day of June, 1812, for the term of six weeks, and continued in actual service in said war for about five weeks, that he has heretofore made application for bounty land under the act of September 21st 1850, and received a Land Warrant No. (not recalled), for fifty acres, which he has since lost by disposal of, and cannot now return.

He makes this declaration for the purpose of obtaining the additional bounty land to which he may be entitled under the act approved the third day of March, 1855. He also declares, that he has never applied for nor received under this or any other act of Congress, any bounty land warrant, except the one above mentioned.

Isaac Morley

We Raymond Lohm and Daniel Larn - residents of best Salt Lake City, in the County of best Salt Lake and Verity of Utah, upon our oath, declare that the foregoing declaration was signed and acknowledged by Isaac Morley, in our presence, and that we believe

APPENDIX C

COMPLETE LISTING OF ISAAC MORLEY'S FAMILY

Isaac Morley and Lucy Gunn

Philena	
Lucy Diantha	(This complete family was
Edithia Ann	sealed in the Salt Lake
Calista	Temple, 23 May 1950.)
Cordelia	
Theresa Arathusa	
Isaac, Jr.	

Isaac Morey and Hannah Blakeslee Finch

Joseph Lamoni	
Simeon Thomas	(Parents with first child
Mary Leonora	sealed in Nauvoo Temple,
	3 February 1846. Last two
	children born under the
	covenant.)

Other wives sealed to Isaac Morley to whom no children were born:

Abigail Leonora Snow	Sealed January 22, 1846
Harriet Lucinda Cox	Sealed January 22, 1846
Hanna Sibley	Sealed January 22, 1846
Nancy Back	Sealed January 22, 1846
Eleanor Mills	Sealed January 22, 1846
Betsy B. Pinkham	Sealed January 27, 1846

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THE LIFE AND CONTRIBUTIONS OF ISAAC MORLEY

An Abstract of the Thesis of
Richard Henrie Morley
In Partial Fulfillment of the Requirements
For the Degree of
Master of Arts
in
History of Religion

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ABSTRACT

Isaac Morley was born in 1786, in the Atlantic seaboard city of Salem, Massachusetts. He received the common school education provided by the New England Schools. When the time came for his marriage, he was founded in a trade and was a mature man. Like his father, Isaac learned the trade of cooper and wheelwright, learned to plant and sow, to reap a harvest, and to care for cattle and sheep.

He served his country with the Ohio Militia in the War of 1812. In 1830 he heard Mormon elders preach the gospel for the first time. He was convinced of the truthfulness of the message and was baptized seven months after the Church of Jesus Christ of Latter-day Saints was organized. He was ordained a high priest in June, 1831, and on the day of his ordination, Isaac was called to serve with Edward Partridge in the first presiding bishopric of the Church.

A missionary call came to Isaac Morley instructing him to leave his farm and family and travel to Missouri, the land designated "Zion" by Joseph Smith. He was chastened by the Lord during this time for keeping "not the law, neither the commandments." Morley apparently was susceptible to principles of light and truth, however, for he recognized many of his sins and repented. The Lord

accepted his petitions for forgiveness and made known his love for his son by stating through the instrumentality of Joseph Smith, "nevertheless I have forgiven my servant Isaac Morley."

In 1833 many Saints who had settled in Jackson County, Missouri, were persecuted by other settlers. Isaac Morley was one of six elders placed in charge of the Church in Missouri who offered his life as a sacrifice, hoping to prevent the suffering of others. After the mob leaders failed to honor their part of the agreement with the elders, these men escaped. The Saints residing in Jackson County were eventually forced to leave that county and settle in surrounding areas. Eventually they were driven from the state of Missouri.

After emigrating from Missouri, Isaac Morley settled in Yelrome, Illinois, which became a prominent settlement of the Saints during the Nauvoo period of Church history. While living in Yelrome, he served as branch president for a year and later as president of the Lima Stake. Under his leadership, the Saints residing in Lima Stake contributed labor, materials and money for the building of the Nauvoo Temple. Although several of the Church leaders during this period became enemies to the Prophet Joseph Smith, Isaac Morley remained a close friend of that leader.

Isaac Morley supported the Prophet Brigham Young, and was called to several positions of prominence by the second Church leader. Morley was a counselor in the Nauvoo Stake presidency and was later president of the high council at Winter Quarters. He was president of the first and largest pioneer company that left Winter Quarters in 1848. Brigham Young was sustained the general superintendent over all the emigrating companies that season and was himself one of the 1,229 members in Morley's company.

After reaching the Salt Lake Valley, Morley served as president of the high council but was soon called to lead fifty families on a colonizing adventure to Sanpete County. He colonized Manti, Utah, which became one of the state's valuable granaries. Many raw materials such as lumber, building stones, coal and plaster of paris were discovered in Manti during Morley's presidency.

Isaac Morley contributed to the growth and development of the Church of Jesus Christ of Latter-day Saints by bringing many white men and Indians into the Church. In 1854, ten years before his death, Isaac was called as a patriarch by Brigham Young and counseled to travel the length of the territory, giving patriarchal blessings to the Saints who requested them. Through the hundreds of patriarchal blessings given by him, many Latter-day Saints have aspired to receive their promised blessings upon the principles of righteousness.

Elder Isaac Morley was known for his ability to speak to the immediate needs of the people, and he inspired many through his addresses at stake and general conferences for thirty-five years. Though Elder Morley suffered many hardships during his service in the Church, he believed and exemplified a statement left us by the apostle Paul, "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?"¹

Abstract Approved by:

Milton Erickson, Jr. CC

Harold H. Barron

C. R. R. R.

¹Hebrews 12:7.



ISAAC MORLEY

1786 -- 1865

Photograph taken in 1855, when Isaac Morley was 69. At this time he was serving his third term in the Utah Legislative Council. He was also a patriarch in the Church of Jesus Christ of Latter-day Saints.

Patrarchal Blessing of Isaac Morley by Joseph Smith, Sn. 4 May 1835 Recorder-Oliver
Coudery

Isaac Morley was born in Montague, Hampshire county, Massachusetts, March 11th. 1786. — Brother Morley, I lay my hands upon thy head in the name of Jesus Christ of Nazareth, and seal upon thy head a patriarchal blessing, because thy father is like the father of Abraham; and hath turned to idols: therefore, I bless thee as Melchizedek blessed Abraham; and thy children after thee while the earth remains, because of thy diligence. Thou hast been willing to lay down thy life in the cause of God, and hast given all thy substance for the same. Thy name shall be great and shall be handed down to posterity as such. The Heavens are full of blessings for thee, and the angels rejoice over thee. Thy name is written in heaven and shall never be blotted out. Thou shalt live to see the heavens open and see thy God in the flesh. Thou shalt overcome. The Lord will uphold thy word his angels shall bear thee up in their hands. Thy days shall be many, and thou shalt yet do great good in the cause of thy God. And if thou wilt desire it, thou shalt have thy desire. Thou shalt live to see the Son of man come in the clouds of heaven, and the winding up scene of this generation. Thou shalt see the calamities which are to befall this generation, and shall, or will desire to depart and go to thy God, and

rest in paradise. Thy wife shall also be blessed and receive an
equal portion with thee: she shall be faithful in prayer, and if
thy children are afflicted with sickness in thy absence, she shall
have power to heal them by the prayer of faith; and after thou
hast performed one mission, which the Lord shall send thee upon,
thou shalt return and enjoy their society in peace, for this is thy
desire, and this thou shalt have, if thou art faithful, even the
society of thy family; and they shall grow up upon the land of
Zion to possess it from generation to generation, forever, and
they shall never be blotted out, even so. Amen.

Oliver Cowdery, clerk and recorder.

Given May 4th. 1835, and recorded in this book December 19th. 1835.

Reference:

4 May 1835

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